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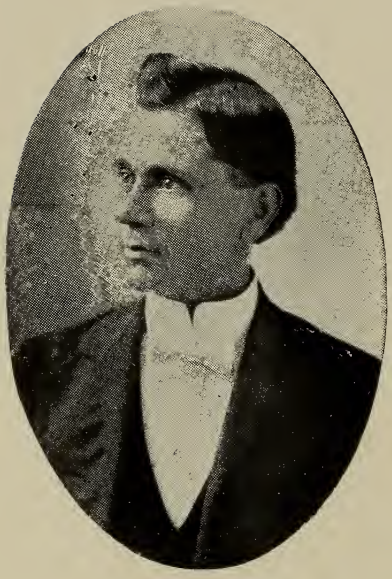

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Professor of Psychology and Doctor of
Suggestive Therapeutics

Price, $1.50

Mental and Moral Therapeutics

—BY—

W. E. HARLOW

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PREFACE

This volume is a revised and enlarged edition of "Ten Lessons in Suggestive Therapeutics," published ten years ago when the writer was the president of the Parsons, Kansas, School of Suggestion. The former edition was sold at $5.00 per copy with a guarantee, and only one copy was ever returned. The matter in that book has all been retained in this with a few slight changes. Its author has waded through thousands of pages of psychic lore since its publication and is unable to find much that is new to add to the present volume. It is not intended to be exhaustive, but suggestive. It is the **multum in parvo** in mental healing. It is written for the average man and is simple, sane, sensible and yet scientific. It does not pose as a "literary gem."

The chapters, "The Sum of Mental Healing," "How To Live One Hundred Years" and "Psychology In Religion," are the new additions. I am indebted to the following writers for much of the matter contained herein: Thomas J. Hudson, Dr. George C. Pitzer, Dr. H. L. Parkyn, Dr. William A. Hammond, Charles Pool Cleaves, Dr. Sheerin, Prof. Flower, Prof. Bernheim, Dr. John W. Tinder and others. It covers the subjects treated and is the cream of all the literature on psychic treatment and cognate subjects. Any one, by a little patience and practice, can become proficient in its application. A thorough mastication, digestion and appropriation of its principles will keep the well body well, heal the sick body if it be a curable one, and heal and save the sin-sick soul.

THE AUTHOR.

December 1, 1909.

CHAPTER I.

"As the Creator of the universe has endowed man with reason and assigned him a noble and intelligent rank in the scale of intellect and moral being—and as he has commanded him to use this faculty—so I may with justice remark, that he who cannot reason is a fool; he who **dare not reason,** is a coward; he who **will not reason,** is a bigot; but he who **can** and **dare reason,** is a man. (Dods.) It is by no means an enviable task to step aside from the long beaten path of science into the unexplored and trackless regions of solitude and silence. By so doing and daring to think for myself I am well aware that I assume no very enviable position as to regards popularity. Independent thought and fearless expression have ever drawn forth the scoffs and sneers of that portion of our race who have adopted, without investigation, the scientific opinions of others. I refer to those only who have received their ideas from others by inheritance, as they did their real estate. For the one they never labored, and for the other they never thought. Such persons, though professing to be learned, and perchance even claiming to be the guardians of science, are nevertheless its greatest enemies; and by exerting their influence in favor of old opinions, however absurb, and against any innovations, however true, useful, or grand, are checking the mighty march of mind. Science commenced its career at the breaking morn of creation, with but few passengers on board, and has continued its course with increasing speed and growing glory down to the present moment. It now travels with the bril-

liancy and rapidity of the lightning's blaze, and even compels the very lightning to speak in a familiar voice to man. The chariot of science is destined to continue its majestic course, in duration coeval with our globe. Still more, it is destined to pass the boundaries of the mouldering tomb—to snatch immortality from the iron grasp of death and roll on in living grandeur through the eternal world gathering new accessions of intellectual beauty and unending delight. If no human being had dared to hazard the expression of an original thought, then nothing in the realms of science would have been disclosed by speech, nor penned in books. A dreary, barren waste, wrapped in solitude and night, would have reigned for human contemplation. It is by daring to step aside from the beaten track of tradition, and bringing forth from the dark arcana of nature into the light of day some new truth, that we add our mite to the common stock of knowledge already accumulated. He who denies us this grand right of our nature is a scientific bigot, and has yet to learn that even the school and college were only established to discipline the mind for action. The truths that God has established inherent in nature are not only infinitely diversified, but are at the same time immutable and eternal. No possible addition can be made to their number, nor is it in the power of man to create or annihilate a single truth in the empire of nature. They exist, independent of his **belief** or **unbelief,** and all he can do is to search them out, and bring them forth from darkness into the light of day. And he who has the magnanimity to do this, so far from being opposed and persecuted, should be sustained and encouraged as the benefactor of his race. That the new psychology in its application to the cure of diseases should meet with some opposition from men of a peculiar constitution of mind, and a certain degree of scientific attainments, is nothing strange. Nor is it at

all miraculous that a few, who are deemed men of talents, should oppose and even deride it as a humbug. But as **genius** is supremely higher than **talents,** so I boldly and safely make the declaration that no man of **genius** has ever opposed Suggestive Therapeutics. All other sciences in their infancy received from such men a like opposition, and upon their founders they freely breathed out their derision, scorn, and sneers. Harvey discovered the circulation of the blood, and was opposed and derided, but Harvey's name stands immortal on the records of true fame, and the blood still continues to frolic in crimson streams through its living channels, while his learned opposers are forgotten. The same can be said of Galileo in his discovery of the rotation of the globe on its axis; Newton in the discovery of the law of gravitation. Fulton was derided, and even men of science pointed at him the finger of indignant scorn because he declared that steam could move an engine of tremendous power and propel vessels of thousands of tons burthen against wind and tide. Such has been the fate of all sciences in the infancy of their existence. The moment they were born into life the battleaxe was raised against them, and each in succession has fought its way up to manhood. The victory in favor of truth has always been sure, and millions of sycophants in the contest have perished. How lamentable is the consideration that there are those in this day of light who, regardless of the warning voice of past generations, coming up from ten thousand graves, still shut their ears and close their eyes to keep popular with those on whom they depend for momentary fame. True fame consists in the **lofty aspirations after intellectual and moral truth;** and when these are found and cherished, that so deep will be the convictions of duty, sustained by sterling honor, that no popularity—no bribes of wealth and splendor—no fears of frowns, nor even the hazard of life exposed

to wasting tortures shall deter that man from expressing and maintaining such truth. He who does this possesses true and righteous fame. Should the scoffers of rising science challenge me to produce such an example of true fame ever being set on earth, I would point them to one perfect specimen on the sacred page. I would point them to the Son of Man, in the majesty of whose virtues, honor and firmness in proclaiming truth, language is impoverished, all human description fails, and the living light of eloquence is darkened forever. As the object of the science of Suggestive Therapeutics to produce such mental and moral impressions upon the sick and afflicted as shall restore them to health and happiness, and as this can positively be accomplished upon all who can be brought into the psychological state, so the vast importance and utility of this science are but faintly realized by the public at large—are but dimly seen. Even when a person cannot be brought into the most perfect psychological state so that a muscle can be paralyzed, still we can, in the great majority of cases, either cure or greatly benefit the sufferer by physical and mental impressions upon his body and mind, provided he will faithfully follow our directions.

CHAPTER II.

The purpose of this chapter is to explain as simply as possible the meaning of the word Psychology, and to point out the scientific application of the knowledge we have gained from the study of the science to all kinds and classes of disease.

Psychology means briefly the science of the mind; a knowledge of the power within; and the application of this science to the physical ills of the body is known as Suggestive Therapeutics. The value of psychology to the world at large lies in its power to ameliorate conditions of disease. It is well to recognize that there are powers in the mind of man which will make the healthy man more healthy, but the point which will appeal more forcibly to a sufferer and an invalid is that by the use of psychology we bring into play an active, positive force which will make the sick body well by restoring the normal or natural conditions. Now the natural condition of man is health, and without touching here upon the vexed question of heredity and hereditary influences it may be broadly stated that the old saying, 'As a man thinketh in his heart, so he is,' is being constantly proven true. If a man believes himself to be sick, he will by his own thought produce in himself physical changes corresponding to the nature of the disease he believes himself to be suffering from. The treatment of disease by psychological processes may be summarized thus: Thoughts are things; change the thought and benefit will ensue. Let us begin at the beginning and show what scientific warrant we have for our declaration

that the mind of man is powerful enough, when properly directed, to control certain forms of disease. We can follow out our argument without diverging from the question as it applies to the healing art.

It is now many years since the pilgrim in search of health made his journey to Lourdes, France, in the hope that by the healing grace of the saint he worshipped he might be healed of his bodily infirmity. Wonderful indeed, to witness or to read of, is the now yearly pilgrimages to that shrine of the halt, the blind, and the sick, and still more wonderful to those who are ignorant of the principles at work are the remarkable cures which result from that journey. It has been estimated that 10 per cent of the so-called incurable cases have yielded to the healing power of the shrine. Is this, then, an evidence of a miracle? By no means. Among all nations and people there are certain localities or certain persons credited with the possession of this healing power of supernatural origin. Through the efforts of Monseigneur de Laval in the year 1670 a precious relic was obtained from Carcassone, a town in France; nothing less, in fact, than a notable fragment of a finger bone of Saint Anne herself. This relic was conveyed to the church and has not ceased to be the object of fervent devotion. The letters attesting its authenticity can be seen hanging in frames upon the walls of the sacristy.

Within the past two decades a marvelous efficacy in the curing of disease has been found to exist in the waters of a spring which rises a few steps behind the chapel of Beaupre.

It matters very little whether the particular "charm" which works the cure is in the form of a piece of wood, a block of stone, a finger bone of a saint, a glass of consecrated water, or a living being. The point to note is, that a very large percentage of the so-called miracles are actually wrought, and that, apparently, through per-

sonal contact with the charm. But we find that when a piece of ordinary wood was substituted without the knowledge of the supplicant for a supposed fragment of the true cross in the Geneva Monastery there was no abatement of the cures or miracles. When a piece of iron was enclosed in a small case, and held aloft to be gazed at by the stricken wretches in search of ease from suffering, the results obtained were precisely the same as when that case did indeed contain a bone from the foot of one of the saints. So that from these and from a dozen other known facts of similar import we gather this scientific truth. The healing virtue does not rest in the relic, but in the attitude of mind of the sufferer. In other words, those who were healed were healed by the power of their own minds suddenly roused into activity. It may be taken for granted that among those unfortunate who made and still make their pilgrimage, and who return as sick as when they started, a large proportion could be benefited and perhaps restored to health by the judicious employment of specific medicines. Faith worketh marvels truly, but faith alone is not sufficient for all things in this materialistic age. In face of the fact that some are healed by faith, and some are not, theory falls to the ground, and we must deal with the facts as we find them. In these cures by faith there is no evidence of the transmission of divine power from the relic or agent to the sufferer. There is no evidence of a miracle. A miracle is something supernatural, something beyond the pale of natural law. Do we know of any example in which the laws of nature were arbitrarily thrust aside? I refer now especially to the miracles of healing. Did not the great Healer himself demand that in those he healed the conditions of faith, or expectancy of relief should be present? How often do we find that quality, "faith," the condition, the essential condition, upon which the wonder depended! We quote a few ex-

amples, "Thy faith hath saved thee." "According to thy faith be it unto you." "O thou of little faith." "I have not found so great a faith." "And he did not many miracles there because of their unbelief." It would seem then that the condition of mind of the sufferer is a very potent factor in establishing or removing a disease. In carefully diagnosing the case treated by miracle workers, metaphysicians and mental healers of all kinds we come upon the important facts. Firstly, they can and do cure similar ailments in different people by entirely different modes of treatments, and in using the word "ailments" we do not mean thereby merely hysterical diseases. Secondly, they do not perform a cure until the mind of the patient is brought by prayer, communion, thought, or reading into a condition of hope, merging into the conviction of faith, has been established. We know that certain cases which have baffled the skill of the duly qualified physician yield to the mental treatment of the metaphysician. We know, also, that many of these cases which derive no benefit from the mental treatment are quickly and permanently cured by medicine.

Is there a reason for this too? Is the virtue in the drug? Sometimes, yes; or here again, as in the case of the worshiper at the shrine, the virtue may be in the patient. He cured himself by the agency of drugs, because drugs were, in his case, the strongest suggestion that his mind could grasp of benefit to follow. There are certain medicines which are a help to the sick, and in their physiological action upon all temperaments are uniform and salutary. To refuse to employ medicine of any kind is the height of folly, and is the weak spot in the armor of the mental healer. To refuse to acknowledge the power of the mind when properly directed, by scientific methods, is the weakness of the duly qualified physician, and not all his knowledge of medicine,

anatomy, surgery, and physiology, can compensate for his ignorance of phychology. Although the medical profession discountenance the simple remedies in the main, it must not be supposed that they do not in some instances make use of the power of suggestion. Let us take a case in point: In treating one who has been a victim of the morhpine habit, the physician is sometimes implored by his patient for just enough morphine to make him sleep. "For God's sake," he cries, "just one injection to send me to sleep." What course does the physician pursue here? To argue would be useless; to tell this tortured creature that his mind was all-powerful, and could control the suffering of his body, would seem like a jest, a mockery. The doctor assents, and gives his patient a hypodermic injection into his arm, an injection of pure water, which the patient believes to be morphine. Now observe the force of suggestion. With his mind and body racked and tortured by pain, the patient, on receiving the injection of water, is convinced that his suffering will cease and that he will be compelled to sleep. And when this conviction is present the result will generally follow. His mind then fortified by suggestion asserts its power over the body. It is his mind that calms his nerves and soothes his brain; it is his mind that sends him to sleep. Thus far then we have proceeded in our argument. We have proved that in certain cases of abnormal conditions of the body, which is disease, the mind is supreme in effecting a cure. Now, without detracting, or seeking to detract from the credit which is due to all schools of healing, by whatever name they may be called, for the great work they are doing toward the relief of suffering, let us bear in mind that their successes are all due to one fundamental principle in human nature, i. e., the power of the mind to help itself, and so to help the body. These different schools do not create the power; it is there already; it is in the

mind; a part of it which is every man's birthright. This power does not depend upon a profession of Christianity, or any other faith. It is as perfect in the atheist as in the religious fanatic; in the agnostic as in the devotee; in the woman as in the man. And as the successes of these schools of healing are traceable to one cause, so their failure also can be accounted for. Either the patient's mind is not properly attuned to the treatment he is undergoing; either he has no confidence in the remedies employed, and therefore he receives no benefit; or his disease demanded the use of material medicine. Is there no remedy for this state of affairs? Yes, there is a remedy, and it is found in the study of Suggestive Therapeutics. Even at the present time there is no school of healing which is not based upon the truths of psychology, not one which psychology does not embrace and envelope. It is the Arrons rod of medical science; and, coupled with the judicious employment of medicines, it is more effective in the treatment of disease than any other method known to man. Psychology deals directly with the mind. There is no muscle or nerve in the human body which cannot be brought under the absolute control of the mind. Physicians have given their attention to the body, and have neglected to cultivate the natural force of recuperation and resistance which is inherent in every man. Metaphysicians have gone to the other extreme, and have despised the weakness of the body, refusing to sanction the use of necessary medicines. The wise man is he who bends all things to his service in the evolution of good.

In order that you may better understand the **modus operandi** of the law of suggestion, I will first make a physiological explanation of our being, which will prepare the way for a treatise on the psychological powers and functions of the mind. We have two distinct brains —the cerebrum, with its two hemispheres and six lobes,

commencing at the frontal part of the skull and occupying the greater portion of the cavity; and the cerebellum, which occupies the back portion of the skull. The spinal marrow, extending through the vertebrae to the bottom of the trunk, is but the continuation of these two brains. From the spinal marrow branch out thirty-two pairs of nerves, embracing both the nerves of motion and those of sensation. From these again branch out others and in thousands of ramifications carry out the full power of both brains into every part of the system. The cerebrum is the great fountain of the voluntary nerves, through which the voluntary powers of the mind ever act. The cerebellum is the fountain of the involuntary nerves, through which the involuntary powers of the mind ever act. Though the voluntary and involuntary nerves from these two brains seem to blend in the spinal marrow, yet they preserve their distinct character, even to their final termination in the system, and execute the functions appertaining to their own office in producing voluntary and involuntary motion. Such is the residence of the human mind, which seems to hold its throne in the medulla oblongata, at the fountain head of the voluntary and involuntary nerves. From thence the mind, by its volitions, controls all the voluntary motions of the body, through the cerebrum. At will I move my hands in any possible direction I please to handle substances, and at will I move my feet to walk. But over the throbbings of my heart, the ultimate heaving of my lungs, the circulation of my blood, and the digestion of food in my stomach, I have no voluntary control. Awake, asleep, at home, abroad, the heart continues its motions, and the functions of life are executed, whether I will it or not. These then receive their motions from the involuntary powers of my mind, acting through the cerebellum. That these are all moved by mind is certain, because, take the mind or spirit from the body and all

motions, whether voluntary or involuntary instantly cease. We come now to a study of the duality of the mind. As man is possessed of two forces, positive and negative, and two brains, cerebrum and cerebellum, so he is possessed, of two minds, the subjective and the objective. The objective mind resides in the cerebrum. It is the mind with which we do business; the mind that comes, develops with, and finally dies with the physical body. It controls as before stated all voluntary motion. It is taught to reason by all processes, induction, deduction analytic and synthetic. The subjective mind is a separate and distinct entity. It may be said to occupy the whole human body, especially the cerebellum and spinal column. It controls all involuntary motion. As it is the subjective with which we have to do in the cure of disease and correction of vice, I will here give the normal functions of the subjective mind as formulated by Thomas J. Hudson.

(1) It is constantly amenable to control by the power of suggestion.

(2) It is incapable of inductive reasoning; can reason only by deduction. Inductive reasoning is to first have facts, verified, and classified, and then reason from these particular facts up to generals. Deductive reasoning, is to begin with generals and reason down to particulars.

(3) It has practically a perfect memory.

(4) It is the seat of the emotions. Under this head we find four minor functions which may be said, three of them belong to all animal creation; they are instinctive emotions as follows:

(a) Self-preservation.

(b) Reproduction.

(c) Preservation of the offspring.

(d) Religious worship. These are the only normal functions of the soul in its relation to the physical body.

(5) The subjective mind possesses the power to move ponderable objects without physical contact; this is witnessed in spiritism.

(6) It has the power to communicate and receive intelligence otherwise than through the channels of the senses. It perceives by intuition which is called telepathy.

(7) Its activity and power are inversely proportionate to the vigor and healthfulness of the physical organism—that is, the nearer death and dissolution we approach, the stronger and more active becomes the subjective mind.

(8) It absolutely controls the functions, sensations, and conditions of the body, when not opposed by the objective mind. All of the silent involuntary and vegetative functions, nutrition, waste, all secretion and excretion, the heart and lungs, and all cell life are positively under the complete control of the subjective mind. The subjective mind never sleeps. The faculty of measuring time is inherent in the subjective mind alone. It accepts without doubt or hesitation every suggestion made to it, no matter how absurd, or incongruous, so long as the suggestion does not conflict with the settled convictions and principles of one's life. This can at any time be demonstrated by a simple hypnotic experiment. Having now before us the functions of the two minds, we will now consider how to apply suggestion in the cure of diseases. The subjective mind being constantly amenable to control by the power of suggestion, and controlling the functions, sensations, and conditions of the body, we have simply to place the subject for treatment in a psychological state, where the objective mind will not oppose us, nor enter into controversy with us; and this we do by inducing a hypnosis. Hypnotism, as it is called, is a misnomer; it is rather psychotism: which is the elevation of the subjective mind above the threshold

of consciousness, and the partial abeyance of the objective mind. When this state has been induced, we then proceed to make such suggestions as may fit the case under consideration, and which is given in another chapter.

CHAPTER III.

THE SUM OF MENTAL HEALING.

The Method.

To be or not to be sick—that is the all-prevailing question. To enjoy or not to enjoy happiness—is another. These subjects appear as if they were matters of our own choosing and at our own discretion. If this be true, to what extent and by what principle or method? The answer lies in proper diet, regular habits, plenty of exercise, water and soap, rest and relaxation, says the hygienist. In proper medical treatment for abnormal conditions, says the physician. Sickness is not normal and entirely unnecessary says the futurist. We shall learn, sometime, to avoid it all and live forever. Emerson says: "Natural laws which are the angels of the Most High and which obey his mandates are rolling on the time when sickness shall depart from the body and sins from the soul." 'When the child shall die an hundred years old.' Is. 65. "I see a glory coming to man such as cannot be described by tongue or pen of poet or prophet." There is no sin, sickness or death. We are neither born nor die; it is all an illusion of mortal mind, interposes a certain pseudo philosophy which claim to be very scientific and withal Christian. Now the truth is, that all of these systems have an element of truth in them and happy is the one who can recognize and combine them all with their proper application. It is the height of folly for us to denounce the good in any system because, perchance, there may be

many vagaries or incongruities attached to such system. On the other hand, it is equally as absurd to claim that any one of these methods has reached the **ne plus ultra** stage and that they contain all that is worth knowing when, "By their fruits ye shall know them." They all make their cures and are all about equal in the proportion of successes reported. The treatment of any disease ought always to be according to the peculiarity and conditions existing. One condition may require one thing and another an entirely different application. We do not give a thirsty child dry bread to quench its thrist, nor prune our potatoes like we do our grape vines. Just so great is the difference between a wound, a broken bone, an acute germ disease, a functional derangement like many dyspepsias and causes of headaches, an organic disease as a leaky heart or tuberculor lung. And just so great is the difference between treatment demanded.

The cause of disease may lie in injury, in a diseased or impaired organ, in germ-infection, in overwork or lack of work, or in improper diet, or in abnormal mental conditions as anger or worry.

The remedy, according to the case, may be surgery, antiseptics, internal medicine, diet, rest and relaxation, exercise of mind and body, or mental and spiritual change; or several of these may be combined; or the disease may be incurable and only comfort be sought.

We have now, we trust, cleared away the underbrush and rubbish for speaking to those who are interested in the influence of the mind upon matters of health and disease. The subject is now a live one. It is in the air and in the magazines and religious papers. It is being discussed in the ministers' meetings. The recent combinations of ministry and medicine, Christianity and psychology, the combined diagnosis of the mind and the body, as practised at Emmanuel church in Boston by Dr. Worcester, and by Bishop Fallows in Chicago, have

quickened interest and questioning. In treating this subject I have in mind several kinds of people but particularly those who are interested in getting at the root of a matter and avoiding the tendency to believe that one key will unlock all doors. We live in a world of consistent law, as we constantly acknowledge by attention to hunger, thirst, warmth, comfort and agriculture. We believe in the reality of this old universe and that we, also, are real, acting in accordance with law. Call it matter or what you please, it is a realm of law.

The first essential thing for a mind to do, if it would help the body, is to consent to **living up to what it knows.** If, from childhood, we were taught the necessity of observing the laws of life and health, of observing every call of nature, of the effect of abnormal mental states, and then live in harmony with our best knowledge and co-operate with these laws in the extinction or remedy of disease so far as possible, how much healthier, happier and freer the world would be.

The next essential thing is to add to our knowledge of these laws of health-food, sanitation, proper breathing, exercise, banishment of fear, the habits essential to the individual and his condition or station in life. Wherein we are ignorant and need to know, the best sources of knowledge are scientific books, physicians and trained nurses; to which we may add on the side of moral influence whatever enlightens or inspires us in will, moral choice and action for the promotion of health.

We are now, I trust, prepared to speak on our specific subject, namely: the large class of disorders in which there is seldom organic disease, often no recognized abuse of health, but in which there is real ailment, much suffering—nervous disorders and functional derangements associated with the same. Even of this class the variety is great: Depression, general invalidism, hysteria, fixed belief in a supposed disease, religious melancholia, sui-

cidal mania, sleeplessness, worry and its results, and symptoms that persistently recur by habit after the patient has otherwise every evidence of health. Many of these conditions are due to mental influence affecting bodily functions through the nervous system; and in turn the bodily ills distress the mind. This influence called auto-suggestion, we simply turn about and put to advantage. We say "I will not be as I am, feel as I feel, or expect what I am dolefully inclined to expect, and, as far as this flock of persistent recurring ideas that come to torture me—out with them. Fling up the windows let in the light and air. "As a man thinketh in his heart so is he." "For God hath not given us the spirit of fear but of a sound mind." I can think other thoughts. I can smile, not the brazen smile that won't come off, but the smile that comes from the heart. If you are living in the light of God's spiritual law, look up, "You can do all things through Christ who strengthens you." And, whatever may happen, I can prove that all things work together for good to them that love the Lord, and who are called according to his purpose." This is not mere sentiment nor theory, nor disregard of law or conditions, but it does amount to a new mental, spiritual and physical life, a different personality, and it is surprising when we have done our best to oblige nature through observing her laws of health, how much the new mental attitude cures if the case be curable, cheers and palliates if it be not. Let it be understood here, that what we call nature's laws are but God's laws in action. No system of Philosophy that disregards God as the maker of our bodies and giver of our spirits, and the law he has given for their guidance, can ever be entertained as scientific. That inherent entity we call soul, mind, or spirit which inhabits this temple of clay, came from God, and while resident in the body has certain physical functions to perform. To tune our minds with the Infinite, to think

his thoughts, to serve his purpose, to do his will, must be the mission of him who would be happy, healthy and long lived. This does not imply special acts of providence nor miracle-working powers, but a life of harmony, light, love, liberty, and a conformity to law, the higher law, which alone can give life. "I am come that ye might have life and that ye might have it more abundantly." If we do not have it, it is because we will not. We can have what we want that is rational and right if we want it hard enough. How careful then to want the right, and how important to want it hard. Such is auto-suggestion.

The Limits of Mind Cure.

Mind cure, like all other cures, has its limitations. This must not be disregarded. To keep this fact in memory—not always in mind—will save a good thing from discredit, and not deprive us of its benefits. High expectation, abundant cheer and prayer promote its efficacy. But no enthusiasm, remarkable success, or misunderstanding of true prayerfulness should lead us to forget that we are in a world of law—God's law. The denial of that fact and refusal to recognize the limitations of faith cure is the error and the weakness of Christian Science. There is danger that too much will be expected of mind cure even in its own sphere. Dr. Crooker, in the Christian Register, anticipates a resultant crop of new ills. These will come through disregard of the common needs of rest, change, sleep and sufficient or proper food. We cannot live on "faith alone" nor escape ill-effects of over-long work. This, in a measure, has been the mistake of all schools of healing, in not recognizing their limitations. Mind cure defeats itself if we expect too much of mind or body in extent of work. Work, don't worry, men say; but worry is often a result of overwork.

The emotions are blamed when it is work that is slaying by proxy. We must distinguish the cases. Some need less work to allay the mental disturbances; some should dispense with the worry and should work on; some need more occupation. Many an optimist and Christian carries hard work cheerfully and without worry or loss of interest. But if the matter is overdone, subtle changes come—memory, judgment, equanimity fail, nerve centers lose vitality, the heart is weakened and dust proves dust very suddenly. Preachers and other professional men who are continually pitched to a high nerve tension have found this true. The most difficult thing I have found with patients under mind cure treatment is, that notwithstanding every other remedy they may have tried and proven a failure, they expect this to work a miracle, or accomplish the desired results in a marvelously short time. It is hard to get some to understand that it is a growth and that they must make haste slowly. It is like knitting a broken limb. There are material changes to take place in the system, and sudden buoyancy is to be used carefully, like splints and crutches. I have observed in my own case how will can spur body and mind to overwork and still maintain good cheer for many months. Then came a peculiar degeneration that may be called will-fatigue. The self-directing power, choice, volition, desire to act, became very flat and languid. It is a law of the body's labratory, more stringent in some bodies than others, that periods of sheer idleness are necessary. Some of the busiest of people have kept health by one day weekly in bed or in absolute listlessness. To get the best results "we must remember the Sabbath day to keep it holy" or take a "day off." Dr. Richard C. Cabot, in an address at the South Congregational Church in Boston, says, "There is no such a thing as the cure of organic disease by mental means." I would ask the worthy doctor how he knows? What does

he call **organic disease?** Does he mean to replace a diseased tubercular lung, or eye that is gone from its socket, or finger or limb that is lost? If this is organic and what he means, I would ask, whoever claimed so much for the mind? Did medicine ever accomplish an organic change? If so, be specific and state when and how? We would not denounce or discard all material remedies, but who can fathom the system and tell us just how much real virtue there remains in them if it were possible to eliminate the part the mind plays in the cure of every disease? This I do know, that some tumors, incipient cancers and all manner of goiters can be cured by the mental method, for I have plenty of living witnesses to attest this fact, and after every other remedy had failed. Why are those who are so radical in their criticism and denunciation of suggestion, who practice only with material means, so particular that their patients have confidence in them and their ability to treat them? What is confidence but faith manifested in trust, and where is it found but in the mind? "The legs of the lame are not equal." The reason more marvelous results are not obtained and so many failures reported by mental methods, are due to the materialistic age in which we live and lack of proper mental conditions. Children are taught from infancy to depend upon something they can see, taste, smell or feel, so that "as the twig is inclined the tree is bent." While we recognize the limits of the mind under present conditions, if the conditions were changed it might prove all but limitless, perhaps not so much in the cure of all diseases as the prevention of them. All other animals observe the laws concerning them but man. When will he ever learn the universal principle, true in every realm, that "Whatsoever a man soweth, that shall he also reap." God will not be mocked, neither by our ignorance or wilful malicious transgression of his laws.

The Basis of Mental Healing.

The basis of mental healing is clearest to the biologist and psychologist, yet the intelligent lay student can understand it pretty well; much of it is common knowledge. The processes of the body are all under the control of the nervous system, which, in turn, is under the control of the sub-conscious mind. It is entirely through the nervous system and the blood that life persists and all illness remedied, whatever the means of mind, medicine or food. Digestion, assimilation, elimination of waste, tearing down and building up, circulation and respiration "take care of themselves" through the action of the subjective mind. Now, certain mental conditions effect these processes. Fear parches the mouth by arresting the flow of saliva, tightens the throat of the boy who dreads to speak his piece. Grief destroys appetite by checking digestion, assimilation, the demand for food. A fit of bitter anger will, in a nursing mother, poison the innocent babe with her milk. A severe abnormal mental state, though of short duration, will kill the tissue, destroy the corpucles in the blood and quench the flow of vital force through the nervous system. Worry, hate, fear, and all the multitude of adverse and negative mental states are mothers of unnumbered ills. On the other hand, joy and pleasant associations quicken appetite, give strength and firmness to the heart's beat. We blush, pale or perspire under certain emotions. The heart palpitates, hesitates or even fails under sudden shocks of grief or joy. Why call it more miraculous when the suggestive influence of the higher, finer, purer emotions and thoughts, acting through and by the nervous system, causes this brood of self-created or self-sustained ills to disappear, exerts marked influence in the improvement of many other illnesses, and wonderfully preserves the health? The greater part of the mind cures wrought under any name

—and they are legion—are of that class in which the mind, through the vaso-motor nervous system, makes rapid changes in the secretions and stimulates laggard forces to action. Many cases demand more time and patience from the nature of the disorder and the susceptibility of the patient. For example—I took goiters off two young ladies' throats in two treatments each, while on an older lady with goitre of fifteen years standing I spent three months and successfully cured. If any cure whatever is wrought mark this: it is not through belief or proving that the illness was imaginary. It is because thought, belief, resolution, expectation, good cheer, so long as our conscious life dwells in the body, send from the brain currents of force that play along these material nerves, that, fine as they are, are real substance, as much so as the muscles, and are of much tougher fiber than some parts of the flesh. I say this, recognizing that substance is a combination of forces acting by law. It is very real and law-abiding. If mental influence helps the consumptive to recover and the diseased lung to heal, it is because hope and determination to recover stimulates the nerves to take up the job of digestion, assimilation and repair, and fit the blood for germ destruction. But no mental influence will do what is not provided for in this nervous system and its laws. To do more is as much out of the power of mind-cure as to put out a fire or heal the broken limb of a hickory tree. With these facts in mind it is easier to explain cures and accomplish cures. The old method of curing by doses of "Magnetized water" was seldom successful and only when the patient had reached a stage of expectation. Hope, cheer and anticipation quickened and set restorative processes at work. A Manchester man, rubbing ink on his face in the dark instead of toothache lotion, ceased to dread the sleepless, torturing night, and the pain had not sufficient cause to continue in the presence of such satisfaction. In

severer cases the ink might have failed. Another man awoke one night gasping for breath, and grabbing his boot by the bedside hurled it through (as he supposed) the window. With now a good breath of fresh air, he soon fell asleep, which restful and refreshing state continued till the sun arose and disclosed to him the window intact and a large mirror smashed.

CHAPTER IV.

"THERE IS NO VALID PHYSIOLOGICAL REASON WHY MANKIND SHOULD NOT DRIVE OLD FATHER TIME DOWN THE HIGHWAY OF LIFE TO BEYOND THE HUNDRED YEAR MARK. THE SO-CALLED LAW THAT FIXES MAN'S TENURE UPON THE EARTH AT THREESCORE AND TEN HAS NO DIVINE AUTHORITY. WE MAY AS WELL LIVE ONE HUNDRED YEARS AS FIFTY."—Wm. A. HAMMOND, M. D.

HOW TO LIVE ONE HUNDRED YEARS.

How would you, brother, or you, sister, like to round out a full century of life upon this war-worn old planet? How would you like to defer that apparently inevitable meeting with the grim specter until—let us see, you were born in 1865, you say—then until 1965?

It is an attractive idea is it not? And the chief attraction lies in its possibility. Of course you, like everyone else, have somewhere back in your sub-consciousness the firmly implanted conviction that threescore and ten is the last notch on the mortal gun, but that, in the light of recent knowledge, seems to have been superseded.

No less an authority than the eminent physiologist, Prof. William Alexander Hammond has asserted, that he can conceive of no good reason, spiritual or material, why mankind should not live a hundred years; that in all his manifold scientific investigations into the human structure he has yet to find one physiological fact that

compels us to surrender our material being at the end of any definite period. He confesses with some awe that the science of life has little to do with time and that the great cause of all things, so far as thorough investigation shows, has never placed a limit upon its effect, i. e., mankind.

It was pointed out to Dr. Hammond that we have "divine authority" for but threescore and ten years of mortal existence, to which the scientist replied that he knew of no such literal interpretation, asserting further that careful Bible students are agreed that such a limit is purely a man made hypothesis and comes from sheer ignorance of the actual reading and elucidation of the truth. He therefore emphasized his assertion that we have no recognized authority for dying off, and in this he is supported by many eminent men, such as Profs. Metchnikoff of Paris, Ray Lankester of Berlin, Bains of London and many others.

Dying Only a Habit.

There is no reason why we should die at threescore and ten, save that for some reason we have made up our minds to do so, and many stout persons have refused to be bound by any such material law and have gone on living despite it. Habit is a dreadful thing and so firmly implanted has become the idea of death that we supinely follow the prevailing fashion and drop off just when our advancing years should make us the most useful. Metchnikoff in Paris has scolded us bitterly for following the style in dying and has in some measure a sound base for his vituperation, while other men who have delved and dug into nature's laws assert that with our improved methods of life there is no good reason why we should not go on living so long as we find pleasure in the feat.

Perhaps no period in the world's history has been so

replete with achievement as has been the last fifty years, and each advance has added a few more years to our span. Do you remember when you were a boy or a girl how you looked upon the tottering greybeard and learned with awe that his halting step and bent frame were due to the awful weight of his fifty years? Look about you now at the men of fifty or sixty if you will. Observe the women and it pleases you. Bless you, they are not old; they are just beginning to live. Here is Mme. Sarah Bernhardt, for example, turning her sixty-sixth year. She is a young woman. Observe Queen Alexander of England, a woman of sixty-five, and see the beauty and grace of her. Old? Pooh, they are young women. Gradually we are eliminating the so-called accidents of life, and with each elimination we increase the tally of the years. We know what sanitation means; we have understood the value of prophylaxis or prevention, and we kill the incipient contagion in its infancy. In fact, accident is rapidly changing its complexion and losing its significance. Within a few years the dictionaries will have a new definition, thus: **Accident—A synonym for carelessness; in olden times used to describe some event or casualty alleged to proceed from unknown or unseen causes.** (Obsolete.)

Human life has been steadily lengthening as the centuries marched onward, and our average space of life is over double what it was five hundred years ago. For instance, to make it quite clear, imagine a thousand persons born in the year 1066, when William the Norman invaded and conquered England. Of that thousand the average length of life of each individual may be placed at twenty-two years. Some may have lived to seventy, and some may have died at birth, but the average was twenty-two years. In this present day, on the same basis, a thousand persons born in 1880 or 1890, we will say, would have lived an average life of forty-six years. In-

dividual instances may have reached ninety years, but a greater proportion lived to riper ages than formerly. So it is that each year that goes by, through advancement of knowledge, adds its trifle to the sum total, and now in this decade we are striding forward more rapidly than ever before.

Illness To Be a Crime.

We know now that there are physical things we must not do, just as there are legal matters that control our moral actions. Soon it will be a punishable offense to have tuberculosis or typhoid or scarlet fever or mumps or housemaid's knee or anything you please. The grand jury of health will return an indictment against the victim of his or her own carelessness, and he or she will be dealt with according to law. The health police will arrest upon warrant, produce evidence to convict, and in the Third Federal Health Court Justice Carmichael, or whatever his name will be, will sentence the invalid to so many days, weeks or months at hard labor. Carelessness in health will be as bad in the eyes of the law as carelessness in action. The chronic offender against the laws of hygiene will receive the same treatment as the man who carries a revolver or the railroad trainman who forgets to observe a signal or to turn a switch.

We have now learned that medicine is useless in tuberculosis and that, according to the most eminent authorities, God's air and sunlight and the products of the earth are the only cure. Its prevention is simple, and, while it may be argued that many persons are ignorant of these rules of prevention, it is a prime factor in all law that ignorance excuses no one. It is as great a crime to spread contagion as it is to poison a well. In New Orleans it is a punishable crime to leave a tank or water barrel unscreened so that mosquitoes may get in and breed, for mosquitoes alone can spread yellow fever

and malaria. And so it will be gradually with all other things. A man who contracts typhoid is an offender, for he could have prevented it, or will soon be in a position to do so. Ptomaine poisoning should be an unknown quantity and could be tomorrow if human beings were not grossly careless. Food can be prepared that is absolutely wholesome and pure, and it is being prepared in that condition, despite silly legislation to prevent progress in this direction. If the housewife is so ignorant of her duties that she deliberately lays herself or her family open to it, it is the function of the law to take cognizance of her case, and so with a multitude of ills and so-called accidents.

There Is No Fate.

If you want to live a hundred years you must have knowledge, and with that knowledge you may accomplish your desire. It is not enough to sit down supinely and say that you must accept the dictum of fate, for there is no such thing as fate. Follow the laws of nature and resent and oppose anything that sets up a claim to deny you your right. Eat proper food that can contain no elements of disease, that has been scientifically prepared, live a life of cleanliness and attack at once any evil that comes your way. Does your grocer sell you food that bears no guaranty of safety? Refuse to accept it. Insist upon a proper statement of contents upon the label, and do not be deceived by wholesale unauthorized statements that inform you wrongly and lull the consumer into dangerous false security. Does your neighbor fail to comply with the laws of well being? Correct him. Revise your mode of life. Be on the watch for evil things and work for your fellow's health as well as your own, for a chain is no stronger than its weakest link and his carelessness or ignorance may blast your chance for life.

Worry Worse Than Disease.

In the light of the most recent science, then, it may be set down as a prime rule that worry kills more human beings than disease and that back of nearly all of our woes is the fact of fear. Think of the 2,000 needlessly sacrificed lives each day and what we are doing to prevent them. Consider the 7,000 yearly cases of infantile paralysis in New York alone and what is not being done to stop that slaughter of the innocents. And think you also what means the work of the physician, the surgeon, the great hospital. All these are agents after the fact, and what we need are sentinels who will act before the catastrophe. How much better to prevent a fire than to extinguish a conflagration.

The extension of human life beyond what is erroneously believed to be the allotted span is no new thing by any means, for it has occupied the attention of advanced thinkers for all time. Going backward one may find records of such attempts that reach far into the history that antedates the Christian era. The chief feature of scientific experiment in the middle ages was the search for the philosopher's stone and the elixir of life, the former being the idea that would transmute baser metals into gold and the later the medicine that would prolong life indefinitely. The old Rosicrucians were for a time believed to be in possession of both. The famous Old Parr of history enjoyed during many years a reputation for having discovered the elixir. Ponce de Leon spent a lifetime in his world quest for the spring of life, and the thousands that have given up their lives to such research are not numbered.

How Long Should We Live?

In answer to the above question, the average modern theologian would say: "three score years and ten, and if by reason of strength they be forescore, yet are they

all labor and sorrow.'' Now, this is based, as many other theories are, on a misunderstanding of the text. The 91st Psalm in which this passage is found, is ascribed to Moses, who was not limiting the life of man, as many suppose, but simply stating an historical truth of the generations then living. He led Israel out of Egypt into the Wilderness, and the number of men who were old enough to carry arms and be soldiers were about six hundred thousand. These must have averaged thirty or more years of age. Putting the forty years of their wanderings in the Wilderness and we have seventy, which they lived, for all but two died without seeing the promised land. They died for disobedience. They violated law, God's law, and reaped what they sowed just as we are doing today. God said by the mouth of Isaiah the prophet that in the reign of Christ that one of the blessings of the Christian Era would be ''that the child should die an hundred years old,'' and that ''the days of a man should be the days of a tree.'' It was ignorance that caused the first sin that brought death to the race, and ''the god of this world'' is determined to ''blind our eyes lest the light of the glorious gospel of Christ should shine in unto them.'' I am persuaded that if we had the knowledge of all the laws of life and health and would observe them that we would live several hundred years again. Man, the highest and most complex of all God's handiwork, created for his glory, capable of adapting himself to his ever-changing environments, and only living an average of forty years, is unthinkable in the light of nature, reason or revelation. Every other animal lives from five to ten times the years it takes it to mature, but man, and they were made for his use and put under his dominion. No theory will explain it except that they keep the law governing them and man violates it. The preachers are largely responsible for the thought, in funerals, where the good Lord is charged with ''having

pleased to remove the spirit from the body," and thus afflict some member of the family to bring them to repentance or make them more faithful in service. The lodges take it up and "whereas, it has pleased the Ruler of the Universe to remove from the body of our deceased brother the spirit that inhabited it, etc., therefore be it resolved, etc."

The first promise was, that we should live long in the land, and the Lord doth not delight in the death of any. We have forgotten the purpose for which we are created and the glory of God does not enter into the minds of but few. "The love of pleasure and the deceitfulness of riches, choke out the seed of the Kingdom. We are conceived, born and live a few short years in sin, strung up to the highest possible nerve tension, until, it is estimated that, only two in a million die a natural death. A man cannot get thoroughly prepared for life's duties before thirty, and at our present average he only has ten left to accomplish his purpose and fulfill his mission. This is not of God. I cannot believe it. One poor old half negro and half Indian woman lives at this date in Clinton, Iowa, who claims she is 150 years old and remembers, distinctly, Washington and his army. If one so ignorant of science, led only by natural instinct, largely, can live so long, why ought not the intelligence of this generation properly applied, carry us up to two hundred or more years. If, as in olden times, men were referred to the ant, may we not well look to the larger animal of today, learn its ways and be wise? Is life worth living? Then learn its laws and live. As the ceremonial laws of Israel was based upon the Ten Commandments, which was their constitution, so we may give here in brief your constitution or ten commandments to health, happiness and long life.

I. BREATHE PLENTY OF PURE, UNCONTAMINATED AIR. Adam was not a "living soul" until God

"breathed into him the breath of life." When we cease to breathe we die.

II. DRINK PLENTY OF PURE WATER. Three-fourths of the earth is water, and the same proportion or more of the body is composed of fluids. The digestive organs refuse to perform their functions if the secretions are stunted.

III. EAT PURE, NUTRITIOUS AND DIGESTIBLE FOOD. Eat at regular intervals and not more than the system can assimilate. Eat slowly and masticate your food well.

IV. TAKE PLENTY OF OUTDOOR PHYSICAL EXERCISE, DAILY.

V. AVOID, AS FAR AS POSSIBLE, STIMULANTS OF ALL KINDS.

VI. NEVER PERMIT YOURSELF TO CONTEMPLATE DISEASE IN ANY OF ITS FORMS FOR THE MENTAL ATTITUDE IS A FRUITFUL SOURCE OF HARM.

VII. DON'T WORRY OVER YOUR OWN OR OTHER'S TROUBLES, and banish all thoughts of fear.

VIII. OBSERVE WITH SCRUPULOUS CARE AND REGULARITY EVERY CALL OF NATURE.

IX. GET PLENTY OF SLEEP AND RELAXATION, DAILY.

X. CULTIVATE THE HABIT OF THOUGHT THAT THERE IS NO REASON WHY YOU SHOULD DIE UNTIL YOU ARE READY TO DO SO. Strive to realize that the habit of death at any definite period is wholly a false belief and has no authority for its existence.

Read these commandments over and over, commit them to memory, practice them persistently, not one

of them must be broken if you would live long, healthy and happy. He that breaketh the least of these commandments and teacheth men to do so will not live out his days, nor enjoy the few he does live. If there be any other commandment it is contained in this: Love the good, the true and beautiful and live to make others so. Quit singing that doleful lay "This world's a wilderness of woe, this world is not my home," but change the music, melody and meter to "Somebody did a golden deed, proving himself a friend in need; somebody sang a cheerful song, brightening the skies the whole day long; somebody thought 'tis sweet to live, willingly said, 'I'm glad to give'; somebody fought a valiant fight, bravely he lived to shield the right.

"Was that somebody you? Was that somebody you?"

A habit good or bad is a hard thing to break sometimes, hence the importance of fixing good habits. As habits are the results of actions and actions the results of thought, how carefully we should guard the matter. If you think poverty, disease and death, you attract to you others who think on the same plane, thus creating environments that are not conducive to health happiness and long life. A man is not what he thinks he is, but what he thinks. "As a man thinketh in his heart so is he" is not only a scriptural truth, but a scientific demonstratable fact. It is the man who says I will, I can, I must, that succeeds in any undertaking in life. He knows no such words as can't, doubt, fear and try. Don't follow in the wake of the procession, be a leader. Breathe a long full breath of God's pure air, lift up your head and be somebody and see how soon others with like thought and characteristics will flock around you. The whole atmosphere of your life will be changed. Your associations will add strength and courage to you in the great battle of life and with the Psalmist you can sing "Man is wonderfully and fearfully made."

CHAPTER V.

HYPNOTISM.

We now come to the study of how to induce hypnosis, and it is my purpose to set forth in these chapters the very best results of my research among all the best authors who have so ably written upon this science, among whom I may mention Dr. Albert Moll, Dr. Bernheim, Dr. Pitzer, Dr. Wetterstrand, Thomas J. Hudson, Meacham, Prof. Harriden, J. B. Dods and others. These are the representative authors on this subject, the tower above all others who have given us the benefit of their knowledge. You may rest assured that you can find nothing better than these lessons if you were to read all the books printed. I give you just what you need to know, and all there is to the subject. Besides the results of my research in literature, I give you my own experience and practice, covering a period of more than twenty years. Follow these instructions faithfully and your success is as sure as the law of gravity. I have already defined hypnotism in Chapter II, which no other work on hypnotism that I have seen has ever done. . When you consider that the subjective mind is incapable of controversial argument, you will at once understand that necessary conditions is a vital point in inducing hypnosis, especially the first time. There are but few people of sound mind and who will submit but that can be hypnotized under favorable conditions. Children under three years of age are not susceptible, and very rarely under five or six years of age. I succeeded in

hypnotizing one child not quite four years old, but she was exceptionally bright for one of her years. Never waste your time on a person who is under the influence of alcohol or morphine, or who has not full control of his reason. Some people, in their ignorance, imagine that only "weak-minded people" or children can be hypnotized. This is false. Age does not make much difference, while the superior intellectual person is far to be desired. You **cannot** hypnotize an idiot. It is sometimes difficult to induce a hypnosis during intense pain, unless the person has often been placed in that state. Your first subject should be an "old subject," that is one who has been hypnotized. If you cannot get such a one to begin with, get a stranger, if possible, who is willing to be hypnotized by you, as your friends might not have confidence in your ability. What you most need, as an operator, is confidence. Never get rattled or scared, as there is nothing to cause alarm. Learn to control yourself, and you will have no difficulty in controlling others. Always give your subject to be hypnotized to understand before you begin on him, that you are perfectly qualified to take care of him, and there is no question but what you can hypnotize him with perfect ease. Should you fail, give him to understand that it is his fault, and not yours, and that the next time, he can and will submit better, and you will have no trouble. Sometimes you will find people you will fail on though they be ever so willing, and with all confidence in your ability. Sometimes the difficulty is a subjective scepticism, or fear, but it is most likely to be a failure to be able to concentrate their minds on any one thing. Assure your subject that he will experience nothing strange or unusual, and that he will always be conscious of what you say to him. Some, in fact, most people have an idea that they will lose consciousness, and perhaps never wake up, which is all due to their ignorance of the science, and you should

always assure them to the contrary. Never allow anyone present when you are to hypnotize a subject the first time, who openly avows himself sceptical on hypnotism. He may thwart your efforts. Allow no levity, or foolishness either in the subject or others, who may be present. Have your subject either recline on a couch, or sit in a comfortable rocking chair in such a position as to relax himself completely from head to foot. Then you may proceed to hypnotize him by any of the following methods, which are the best known, and most used, by all expert hypnotists in the land. There are three distinct schools, and I give you all their methods. I mention first the Braid method, which is considered the quickest, and when coupled with the Nancy process (suggestion) the surest and best. It is fixation of gaze. Take a coin or any other bright object, such as a button covered with tin foil, hold it about ten inches in front and as high above the eyes as your subject can see it, tell him to keep his eyes fixed on the object, and to not bat or wink the eyes, and that he will soon go to sleep. Hold the object yourself in the right hand, and your left hand on his head. Keep your eyes on his, and when you see any symptoms of sleep you should at once take advantage of it by making some such remarks as these: "Your eyes are getting heavy now; you will soon go into a pleasant, relaxed and comfortable sleep; breathe deep and regular; keep your eyes fixed; think only of sleep; now the lids are heavy; your eyes are tired; you will soon be sound asleep; your thoughts will become more and more confused; your arms and hands are becoming drowsy; your eyes are closing, closing." After he has looked for about two minutes, if the eyes do not begin to droop and show signs of closing, you should then gradually lower the object slowly, all the time suggesting that his eyes are closing, and that he is going to sleep. If, as will sometimes happen, his eyes do not close as you lower the

object, then with the left hand, which is on his head, close his eyes with your thumb and forefinger and let them remain for a minute or two lightly resting on the closed eyes. For the first minute keep on making suggestions, then remove the hand from the eyes, and make a few light passes from the forehead to the tips of the fingers, suggesting that he is now in a very sound sleep. Say to him, "You are now fast asleep from head to foot; your eyes are fast closed; you will sleep till I wake you up; nothing will disturb or wake you; you will pay attention to me and do as I tell you; your eyes are stuck tight; you cannot open them; you may think you can but you **cannot**; you may try your best; you cannot do it; try, try hard." If he cannot open them, you can then raise his arm, and after making a few passes from the shoulder to the tips of the fingers, and at the same time suggesting that it is stiff and that he cannot put it down, you will find that in a large number of cases that such will be the case. If you desire to have your subject do something funny, and the hypnosis has been induced merely for experiment and entertainment, you are now ready to proceed, by suggesting to him your desires. If for therapeutical purposes, let him sleep ten or fifteen minutes before making your suggestions, as he will pass into a deeper sleep, which for the best results is always desirable. Another and very successful method is to use your eye instead of a bright object; but you must practice fixing your eyes on some object, so that you can look for at least five minutes without either blurring your vision, or batting your eyes, or allowing them to water. Never stare, but with a firm and determined look, take your subject by the hand with a slight pressure on the median nerve with the thumb of your right hand, and the left resting on the head, look at each other's right eye, and use the same suggestion as in the preceding method. A simple and

easy method which I have used with good results, and especially for nervous people, is to have them lie down on a couch, where you can sit over them, and back well, so that to see your eye they will be compelled to turn their eyes back as far as possible; have them relax well, take their right hand in yours, with your left on their head, and say to them, "Now look at my right eye, and keep looking at it while I talk." Then say, "I am going to count, and when I count one you will close your eyes, and when I count two you will open them and look me straight in the eyes, now pay attention and don't move your eyes till I count, now, one." After you have counted slowly for, say up to ten, let his eyes be closed longer than they are open, and all the time they are closed make suggestions, such as "you will think of nothing but sleep; your eyes are getting heavy; you will find it difficult to open them now." Keep up the count, giving plenty of time and suggestions, and they will soon be unable to open their eyes.

I will now give the Messmer method. Seat your subject in a comfortable chair, take your position immediately in front of him, raise your hands, and move them downwards, with the palms toward him, from the top of the head to about the pit of the stomach, at the distance from two to four inches. As soon as your hands come to the lowest part of the stroke, carry them with a wide sweep and outspread arms up over the subject's head, and repeat the same movements until he goes to sleep, which generally requires about ten minutes. Hypnotism as practiced by the Nancy school, may stand as the representative of mental treatment of disease by purely oral suggestions. The following extract from Prof. Bernheim's able work on Suggestive Therapeutics embraces the essential features of the method of inducing sleep practiced by that school: "I begin by saying to the patient that I believe benefit is to be derived from

the use of suggestive therapeutics; that it is possible to cure or to relieve him by hypnotism; that there is nothing either hurtful or strange about it; that it is an **ordinary sleep,** or torpor, which can be induced in almost every one, and that this quiet, beneficial condition restores the equilibrium of the nervous system, etc. If necessary I hypnotize one or two subjects in his presence, in order to show him that there is nothing painful in this condition, and that it is not accompanied with any unusual sensation. When I have thus banished from his mind the idea of magnetism and the somewhat mysterious fear that attaches to that unknown condition, above all when he has seen patients cured or benefited by the means in question, he is no longer suspicious, but gives himself up. Then I say, Look at me and think of nothing but sleep. Your eyelids begin to feel heavy; you eyes are tired. They begin to wink; they are getting moist; you cannot see distinctly. They are closed.'' Some patients close their eyes and are asleep immediately. With others I have to repeat, lay more stress on what I say, and even make gestures. It makes little difference what sort of gesture is made. I hold two fingers of my right hand before the patient's eyes and ask him to look at them, or pass both hands several times before his eyes, or persuade him to fix his eyes upon mine, endeavoring at the same time, to concentrate his attention upon the idea of sleep. I say, 'your lids are closing; you cannot open them again. Your arms feel heavy; so do your legs. You cannot feel anything. Your hands are motionless. You see nothing; you are going to sleep.' And I add in a commanding tone, **'Sleep.'** This word often turns the balance. The eyes close, and the patient sleeps, or is at least influenced. Others offer more resistance. I sometimes succeed by keeping the eyes closed for some time, commanding silence and quiet, talking continuously, and repeating the same formulas: 'You feel a sort of

drowsiness, a torpor; your arms and legs are motionless. Your eyelids are warm. Your nervous system is quiet; you have no will. Your eyes remain closed. Sleep is coming,' etc. After keeping up this auditory suggestion for several minutes, I remove my fingers. The eyes remain closed. I raise the patient's arms; they remain uplifted. We have induced cataleptic sleep." Such are the methods of the Nancy school, which I consider the most desirable for therapeutic purposes. You will likely not have occasion to hypnotize several persons at once, but should you do so, you can use much the same methods required to hypnotize one. Simply command them to look fixedly at some object—something bright is the best —and make the usual suggestions to bring about sleep. Any number of persons can thus be frequently influenced at one time. You can also awaken them all at one time, by using the same method required to wake one simply. The susceptibility of the subject is an important factor in the time taken to induce the hypnotic condition. The usual time required to hypnotize the majority of people varies from thirty seconds to five minutes. Some cases, of course, present greater difficulty, and several attempts are found necessary before success is attained. Many people think it is a sign of weak will to yield readily to hypnotism, and that it is a sign of strong character to resist. Both views are equally erroneous. It is not a question of the strongest mind conquering in a contest, but of submission and passivity on the part of the one to be hypnotized. When you hear a person boasting that "Nobody can hypnotize me," you can at once set him down as an ignoramus who knows nothing whatever about the subject. Only experiment can demonstrate whether a particular person can be easily hypnotized or not. If a person desires to be hypnotized, and you fail on him after several attempts, you will in most cases find the cause in his inability to concentrate his mind. It im-

plies no weakness of nerves or brain, no mental or physical inferiority of any sort, to be easily hypnotized. As these lessons are purely for the students in Suggestive Therapeutics, and not for stage exhibitions, it is not necessary for me to go into a detailed account of the humorous things that a hypnotized person will do. It is sufficient to say that he will obey any suggestion you may give him, provided, however, that a sufficient degree of hypnosis has been induced, and that the suggestion does not conflict with the settled convictions and principles of the subject's life. You cannot wrest a secret from a person under hypnotic influence any quicker than awake. The moral character is always the same, asleep or awake. You will only find three degrees in hypnotism, however you may read in some books of six or more. The first state is called lethargy, in which the condition is one of very sound slumber, accompanied by great muscular relaxation. The second degree is catalepsy. This state is the one in which the muscles become so rigid as to render the body capable of being sustained at the head and feet alone. This state is brought about entirely by suggestion. The third and most desirable state is called somnambulism. In this condition your suggestions are believed and acted upon without doubt or hesitation. Some people are just as susceptible in the lighter degrees as others are in the deeper ones. In fact the student should pay but little attention to these stages. Simply hypnotize your subject as per instructions and go right ahead with your suggestions. The student of Suggestive Therapeutics, like every advocate of a new science, will meet with many difficulties for a time, owing to the prejudice and ignorance that exists in the minds of so many, and it is well therefore to be able to meet these in the best possible way. The agitation caused by the Christian Scientists in the medical fraternity has put the latter in arms against all kinds of

mental healing. However the Science of Suggestion commands greater respect from the physician than all the other modes of mental healing. I would suggest to the lay student in Suggestion that as little be said about hypnotism as possible. Call it the "suggestible state," or "impressible condition," or, as Dr. Worcester calls it, "partial abstraction," and thus avoid the odium that is usually attached to hypnotism. You are now ready to ask, "How can a hypnosis be induced without the patient knowing it?" I answer, it is **not necessary** for the patient to know it, some of the authors on hypnotism to the contrary notwithstanding. I hypnotize people every day without saying anything about it. After you have examined your patient carefully and have learned what the trouble is, and what you are to treat, if you think it injudicious to speak of hypnotism, you can proceed about as follows: Place your patient in a recumbent posture, if convenient on a couch where the limbs can be placed in a relaxed position, then instruct your patient to relax his body and mind as much as possible, and close his eyes, keep them shut, and listen to all you say: then begin by saying to him, "Now the first thing we will do is to harmonize the functions of your body, and equalize the nerve currents, and in order to do this I will fix a current with myself by taking your hands for a moment." Take both the patient's hands and with a gentle pressure hold them for about a minute, saying nothing, then remove one of your hands to the patient's head with fingers extended and thumb on individuality (root of the nose between the eyes) with a slight pressure of another minute, when you can begin to suggest, "A quiet, easy feeling begins to come over you; you are breathing free and easy; your nerves are getting very quiet, and you begin to feel drowsy. "Easy, quiet feelings come all over you, and you begin to want to sleep; let yourself go, and follow your inclinations." Now take your hands and

make light passes beginning at the forehead down over the body to the feet; keep this up for five or ten minutes, all the time making such suggestions as will tend to produce sleep and drowsiness. After you have your patient breathing free and easy and seeming to sleep, you can then begin to make such suggestions as is conducive to his condition, and which is found in another lesson on the treatment of different diseases. Always wake one of these kind of patients in the same manner as you would if they were hypnotized with their knowledge, that is by informing them that you are now going to wake them when you count five etc. After you have given a patient of this kind two or three treatments it is not necessary to go through all of the foregoing procedure, you can simply have them lie down, close their eyes, make a few long passes and they are asleep, ready for the suggestions. If, as will sometimes happen, your patient does not get drowsy or go to sleep the first few treatments according to the foregoing method, go right ahead and make your suggestions just the same as if he was sound asleep, keeping up a logical flow of oral suggestions, all the time which will have the desired effect. Sometimes those who are the hardest to get to sleep will improve the fastest. If the student of suggestion desires to be successful he must have his mind on his work and the condition he desires to bring about in his patient. Experience has taught me this. I did not use to think the mind played such an important part on the operator's part, but after several hard patients whom I could not affect otherwise, I am convinced of the importance of telepathy in connection with oral treatment. To convince yourself of this take a subject some time after you have given the treatment, and before you wake them, when you are sure they are sound asleep, and instead of letting them know orally that you are about to wake them, put your mind strongly on the fact that you can

awaken him mentally. Say to yourself mentally "Now when I count ten your eyes will come open, and you will be wide awake." Look your patient straight in the eyes and begin the count slowly, all the time expecting that when ten is reached that his eyes will open. If, when the count is finished the eyes do not open at once, don't count any more, but keep on saying to yourself "They will open soon, you are waking up, you can't sleep any longer," etc. Keep this up till they do come open, which will not require more than a minute or two at most. After you have succeeded a few times you can then wake your subject at any time as quick this way, as by oral suggestion. I put most any good hypnotic subject to sleep by a purely mental effort and wake them the same way. I do this before our classes from an adjoining room, and without the knowledge of the patient. I take some of the students whom I have hypnotized before, or some patients who may be present, and without anyone knowing what I am about to do put my mind on the one I want to go to sleep, and in one or two minutes have them in the land of dreams. To convince my class that there is no fraud about it I produce anaesthesia in the subject so that a pin can be thrust through the skin without pain. This will convince the most sceptical of the power of thought and its transmission. I can have subjects to move a certain finger, hand or foot by a mental effort. This all takes concentration, and is a very helpful practice for one engaged in Suggestive Therapeutics. More will be said on this question under the head of 'absent treatment,' which will be found in the last chapter. One difficulty with a great many students is, they get so enthused over their success right in the start, and especially when they get a few cases that the doctors have failed on, and the student of suggestion succeeds on, that they begin to think they have a cure all for certain, and make too big their claims, and thus in-

jure them. If we could always have favorable conditions, we could safely claim to heal more diseases by suggestion than any other method on earth, but we have no control over the conditions after a patient has left our office. I am almost heartsick sometimes at the thought of the adverse suggestions that ignorant people foolishly make. I frankly declare, and firmly believe, that more people are killed every year by adverse suggestions, than are cured by medicine. For this reason it is best to inform your patients to not let the public know they are taking suggestive treatment. All your efforts can easily be counteracted by some "sympathizing friend" who is always willing to give advice such as, "Oh, you will go right back as soon as you get out from under his influence," or "It's all in your imagination," etc. Never take a case, if you value your reputation as a doctor of suggestion, where the members of the family are antagonistic to the treatment. Remember, the most forcible suggestion is the one that prevails, and a member of the family is in telepathic report always. Another difficulty the mental healer will encounter, and which I think is of enough importance to mention here, is the imperative necessity of **keeping** your patients till a cure is permanently effected. To do this, it is best that you engage with them at first for a definite number of treatments, say a week or two weeks, or as many as your judgment thinks will take to at least put them on the road to recovery. Have your patients **pay in advance** "as a guarantee of good faith." My experience will save you many good patients and several dollars. If the patient has invested five or ten dollars he will come and take the treatments; if he has not paid anything, he will likely get to thinking that he can't see how that kind of treatment can cure him without medicine, and not come back. It takes time to get all the functions of the body in harmony, and especially the kind of patients the students is called upon

to treat; who has tried everything under the sun before coming to you, and whose system is full of poisonous drugs. Get them tied for a few treatments, and as soon as they begin to feel the new life coming they will stay with you until they are permanently cured. It takes from two to six weeks to cure the chronic cases that medicine has failed to cure. Of course you will often cure a chronic case of constipation in a few treatments, but there are nearly always other troubles caused by constipation which require a longer course of treatment. While we are on the subject of difficulties, I will mention what are supposed to be a few connected with hypnotism. As no two persons are entirely alike in any respect, you need not be disappointed if you fail to produce like results in any two subjects. In regard to the dangers of hypnotism, they have been very largely magnified. There are but few dangers resulting from the hypnotic condition, and I will mention them here. Remember, first, last, and all the time, that the hypnotic state is brought about by suggestion in some form, and that the subject is always amenable to suggestion. You can always obviate any difficulty that may present itself by suggestion. One difficulty you will find in some subjects is that they are apt to fall asleep spontaneously, after having been previously and frequently hypnotized. If you see this developing in such an one, always give them suggestions against it, such as, "You will not go to sleep spontaneously during the day, nor will anyone else be able to hypnotize you without your consent." One other difficulty, which is not a danger, is the failure to wake up. You are not likely to find any one who will not wake up at your command. True, we hear of several such cases, but they are always at some other place. Some subjects are slow to wake up sometimes, and if the operator is an amateur and he gets rattled and runs away, which he is most sure

to do, the whole community gets an opportunity to talk about "the dangers of hypnotism." When you go to wake your subject, tell him that you are now going to wake him, and that he will feel perfectly comfortable and good. Say to him: "Now when I count five you will wake up, wide awake, and feel well, do you understand?" Have him answer in the affirmative, then say: "**All right,** I will count." Count slowly and emphasize each count a little more till five is reached, which should always be emphasized more than all, and add "Wake up," in a commanding tone. Now, if, as is likely to happen sometimes, that the eyes do not open at once, do not get scared at all: just say to him, "You are waking up, your eyes will soon come open, they are coming open all right." Or you can ask him if he wants to sleep awhile, and if he answers in the affirmative, say to him, "All right, you may sleep half an hour, when you will wake up." Repeat this to him with emphasis, two or three times, and go away and let him alone: he will wake up at the appointed time all right. Hypnotism is nothing more nor less than the effect of suggestion. Suggestion is such a presentation of thoughts or ideas to the mind as will result in a mental, moral or physical change. The thought may be presented orally, telepathically, physically or by a look or nod and in many ways which become very effective.

CHAPTER VI.

THE CAUSES OF DISEASE.

In the application of suggestion in the cure of diseases, it is of some import for the student to have at least some knowledge of the cause of disease. While we cannot in these lessons go into a detailed account of the cause of all diseases, yet we can in a brief space give much that will be of great advantage to the lay student. Let it be understood at the outset, that the healing medium for all diseases is already in man. That medium is the blood. It is in the circulation of the blood that every wound is healed, and the rapidity with which the healing takes place depends upon the amount and quality of the blood supply to the affected part. The blood supply to an organ or part may be insufficient, impure, or obstructed, and the troubles of the circulation are brought by the failure of some organ to perform its functions. The organ which propels the blood, the heart, is within man. The force which keeps the heart in action is generated within man, and is dependent upon the quality and quantity of his blood. The quantity and quality of the blood depends upon the air taken into the lungs, and the food digested and assimilated by the stomach and bowels. Anything which will interfere with a man's necessary supply of food, or with his digestion and assimilation of food, will prevent the production of vital force and interfere with his health, or if he be sick, will prevent or retard his recovery. The brain is the dominant organ of the body. Every muscle, nerve and organ is directly in-

fluenced by it and the mind. The digestion and assimilation of food may be completely stopped by certain mental states. The mental states which most frequently interfere with nutrition are melancholia, worry, grief, anxiety, fear, unhappiness, love, etc. More diseases are caused by constipation than any other one thing known. Constipation is caused by the secretions being stinted and not attending to the calls of nature. The secretions are stinted by not drinking enough fluid. Every normal human being ought to drink not less than four or five pints of fluids every twenty-four hours. The reason so many people obtain relief at some famous watering place after everything else has failed is not because of the medicinal properties of the water, but because they drink more water than they are in the habit of drinking. Besides when we remember the power of auto-suggestion we have another factor which helps to explain why relief is so often obtained. Auto-suggestion is just as forceful when used unconsciously as any other way. Drinking spring water which has been analyzed and reported to contain a dozen or so ingredients, any of which is calculated to cure most all the diseases in the catalogue, is like taking the doctor's medicine. Every time a dose is taken there arises an auto-suggestion, "This will help me," etc. So we see how it is that the doctor who knows his business can succeed as well with his place-boe's as well as the one with the genuine article. About as many people would get well and experience as much relief in drinking filtered cistern water, the same amount, if they only believed they were drinking from the fountain of some life-giving spring. The all-important organ of the system is the alimentary canal as nearly all substances for good or bad must pass through this canal and nearly all the waste matter must be expelled through it. This canal begins with the mouth and ends with the anus. It is about 30 feet in length and is lined throughout with a

muscular coat, which has the power to absorb. In this coat are many thousands of glands whose office it is to secret a fluid to emulsify and digest the food. The food having been taken into the mouth should be thoroughly masticated which consists in grinding it between the teeth and mixing it at the same time with the saliva, thus predigesting the food. A lack of this thoroughness in mastication is followed by hardened and undigested particles passing on through the canal thus irritating and setting up a diarrhoea and its many evil results, or it may occlude the bowel with constipation, and its greater evils resulting. How often do we see in children in whom the act of mastication is not well developed, and in grown people who eat hastily, the food passing as fecal matter practically in the same condition as it was swallowed. There can be many reasons given for this condition in grown people which space forbids but suffice to say that one should eat slowly and never drink any liquid after twenty minutes before eating and for at least an hour after eating. The sense of this will be seen when we know that the presence of the food in the stomach excites the many hundreds of glands to action in throwing out the digestive fluid of a known consistency in which condition it can easily digest the food. If now, the stomach is filled with any kind of liquid either just before or an hour afterwards, this digestive fluid is weakened, reaction neutralized, and its power of digestion is greatly impaired. This being continued day after day, in time some part of the canal is bound to give out and disease of some nature is the direct result. Digestion is not completed in the stomach. After the gastric juice has done all the good it can do, the pyloric orifice of the stomach opens up, and the food slowly passes into the small intestines and at first receives the presence of the bile and pancreatic juice, which emulsifies principally the fats of the food, but completes the digestion of the

food. The food should now be—if properly digested—in a liquid state in which condition only it can be absorbed. The many thousands of little glands in the mucous lining of the small intestines are now engaged in absorbing or drinking up this liquid, which we will call chyle. It is thrown into a large duct, and from thence it is thrown directly into the venous circulation, thence into the heart, then to all parts of the body to be appropriated to every living organ and tissue of the body. The fluids we have mentioned above, acts also as a preserver of the food. Any one or all of these being weakened, subjects the food to an early putrefaction. Man is dying at the same time he is living. This food which has now been absorbed and thrown to all parts of the living body is being transformed into many living tissues of the body. Nature, seemingly, abhors unused tissues in the human body. Every action or motion of the body destroys a certain amount of living tissue: every thought we think is followed by the destruction of brain cells, hence the body is continually decaying. While the blood is engaged in building up the body, it is also, with the lacteal system engaged in tearing down all diseased and unused tissue, and forcing it through the eliminative organs. The alimentary canal is the great sewerage of the system. All the waste material of the body, or nearly all is thrown directly by the lacteal system in this canal and should this system be in a healthy condition, evacuation of the bowels should take place at least once a day—a free evacuation. Constipation is usually a disease or obstruction of the large bowel and not necessarily of the rectum as is generally thought. From the research of O'Bierne we learn that the rectum in a normal condition is always empty. This part of the canal is endowed with a certain sensibility of nerve power; that in health, these nerves give notice of the presence of fecal matter, and there follows a desire to defecate. To perform this act

the abdominal walls are working in harmony with the contraction of the large intestines. In habitual constipation this muscular contractility of the intestines is deadened by over-distention of the bowel; in other words the muscular coat is paralyzed from the prolonged internal pressure of fecal matter. This distention is most usually due to a neglect to answer the calls of nature. Instead of receiving immediate attention, which is so important to good health, defecation is considered a petty annoyance to be gotten through with as soon as possible. The sedentary lives many of the American people lead, and the undesirable closets to which hundreds of our shop girls are compelled to go, else wait until they get home, and by that time the desire has all gone, causes constipation. This continues day after day, with a semi-occasional evacuation following some laxative. A dangerous habit one is getting in, besides carrying around with them at least a gallon of putrid matter writhing with microbes.

The bowel being now occluded, gives rise to many symptoms, a few we will enumerate. A heavy weight in the bottom of the bowel, colicky pains and flatulency, hemorrhoids, pains in head, flushed face, dull mind, palpitation of the heart, the bowels not moving some of the poison or waste matter is forced to escape through some of the other eliminative organs. The rectum being full also with fecal matter now presses against the neck of the bladder and causes retention of urine. This being kept up very long produces cystitis and its evil results. The kidneys become engorged and inflamed and we will soon have a well-pronouncel case of Bright's disease. Other diseases will arise such as rheumatism, dropsy, gout, together with symptoms of swelled feet and hands, puffed eyes and other symptoms too numerous to mention.

The kidneys being hindered in their excretory work,

the skin is forced to halfway do the work the kidneys should have done. So much of this poison thrown out through this channel produces erythema, eczema, and all these kindred diseases.

Constipation causes a retardation in the circulation, hence an engorged and enlarged liver. The bile no longer is thrown into the intestines, but into the circulation and is deposited in the skin. Hence we have jaundice.

We have already spoken of flatulency as a symptom of constipation. This gaseous condition presses upward against the stomach and liver, which in turn encroaches upon the lungs and heart, hence we have our heart's action impaired, and breathing much shortened. The circulation becomes very unequal throughout the body, and there follows the remark so often heard, "I have such a tired feeling. My head aches. My mind won't work good. I just feel of no account all over." The above symptoms let alone, produces in women the much talked-of female weaknesses, for the simple reason these organs are trying to eliminate from the body this pent-up poison. In man it produces seminal weakness and lost manhood.

CHAPTER VII.

THE EDUCATION OF CHILDREN DURING NATURAL SLEEP.

Induced sleep and natural sleep are the same, yet not the same. There is one important point of distinction between these two states.

It is the law of natural sleep that the sleeper is in relationship with himself alone.

It is the law of induced sleep that the sleeper is in relationship with the operator.

During natural sleep the patient is inattentive; during induced sleep he is attentive.

It does not weaken this position to admit that there are exceptions in both cases; that sometimes the person who has passed into a state of natural sleep enter spontaneous into relationship with others, as in those cases where sleepers may be drawn into conversation by cautious speech; or, that it occasionally happens that the person who has been put to sleep by the operator passes from a condition of attention to one of inattention. The law holds good in spite of these exceptions, and with a proper understanding of the law firmly held we can appreciate the fact that natural sleep may, under proper guidance, change from a condition of inattention into a condition of attention.

We now go a step further and assert that unless the sleeper becomes attentive, suggestive treatment in natural sleep is ineffective and useless. The operator must be assured by word of mouth that the sleeper is no lon-

ger busied with fancies and dream pictures. He must be assured that suggestions are not only heard, but are obeyed, realized, become fact, in the sleeper's mind. There is an easy way by which the operator may satisfy himself that what he says will not only be heard but heeded by the sleeper, viz.: After receiving a response from the lips of the sleeper, the operator should take hold of the hand lying nearest to him and raise the arm of the sleeper, and say, "Your arm will stay in the position in which I will place it. It will not feel fatigued. It will stay where it is put." Hold the arm in the air for a few seconds, repeating these suggestions, and then let go. If it stays as put the sleeper's attention is fixed upon the operator. If it falls, there is a condition of weariness present which prevents the suggestion from taking firm hold of the mind, and other suggestions given will be equally ineffective. Therefore it is well to repeat this experiment, and the suggestions given, until the fixation of the arm in the air attests the fixation of the attention of the sleeper. When this occurs, the sleeper has passed into the same mental condition as prevails during induced sleep, i. e., he is in relationship with the operator.

Now he both hears and heeds.

Why is it that suggestions thus given have a power which is denied the same suggestions given to the same person while the latter is in his waking state? Simply because the auto-suggestion or opposing thought of the sleeper is in abeyance. Criticism is absent. The operator secures attention, passivity, and receptivity. The mind of the sleeper is more plastic because of the absence of critical thought plus the full attention given to the operator. Note here the Law of Education.

Education is effective when this condition of mind prevails in the waking man, i. e., when the person being taught gives his whole attention to the lesson and

checks his auto-suggestions, he becomes receptive to the lesson. So in sleep, the person to be impressed by the suggestion must be attentive to the operator. Suggestive treatment is educational treatment most favorably applied. Sleep is not a necessity in this work, but it is a powerful assistance, and we should at all times endeavor to induce sleep, that the mind of the person to be treated may be as wax to receive impressions. The success of a suggestion depends upon the depth of the impression made upon the mind of the recipient. Sleep favors the making of a deep impression, therefore sleep favors success.

Of all methods of treating bad habits in children, there is none that can compare with this, since it puts in the hands of the parents themselves the means whereby their children may be reclaimed or improved.

Dr. Sheerin says:

"I maintain with others, that evil is not a natural heritage of the child, and its presence merely indicates an ignorance of good, or absence of right thought."

Good and evil thoughts are acquired or suggested and not inherited; and as we are all prone to accept the good, there must be something radically wrong in our modes of correcting misdemeanor. That relic of barbarism, corporal punishment, is the bane of childhood days, causing in children many bad habits and sins. It invariably drives the wrong way.

The harsh and cruel parent resorts to corporal punishment more as an outlet for their wrath, than for the reformation of the child. Such harsh treatment as some children get, embitters their whole childhood days. They are driven to seek some way of escaping the awful ordeal of punishment as meted out to them by ill-tempered parents, and like all other activities of nature, they follow the line of least resistance, learning such bad habits as lying, stealing, cheating, etc.

One would think a mother's instinct of self-interest would prevent her from harboring and giving vent to rage. She should remember that anger and hatred, though temporarily indulged and quickly sped, are thoughts which leave behind them scars in the flesh as deep and painful as those inflicted by the rod upon the helpless child.

Mothers should also consider what their little ones might think of them and their treatment; for be it remembered that all that the child is—his character, his habits, likes and dislikes—are the results of his thoughts.

Now there is one other popular form of correcting misdemeanor, which is almost as brutal as corporal punishment, and that is "scolding."

When you call your children lazy, you implant the idea of laziness and make laggards of them. If you call them liars and thieves, and punish them for the same, you are insinuating and beating into them the habit of deceit and theft. If you call your boy a wild scamp, "a liar and good for nothing," etc., you should expect him to be nothing more than that, for all these things are most forcible suggestions which drive the way they are sent.

The remedy lies, not in admonishing or scolding him for wrong doing, but in holding up to him the picture of his better nature or self. Give him to understand that his evil ways are not natural with him; that he has proneness for sticking to the truth, because his better self is his stronger self; and that, therefore, it is not in him to do or say any evil thing.

If he is dull of perception or inattentive to study, do not call him a dunce, but let him know that you think him as bright and attentive to studies as any of his classmates; that he has as much power of concentration and application in him as any of them. Give him these suggestions in a most positive manner and very persistently, day after day. Should you fail to reach him in this

manner, then resort to suggestion during natural or hypnotic sleep. These are the most powerful suggestions that can be made. They reach and impress the subjective mind, which all objective means of educating the child fail to do; and this is of greatest importance where any deep-rooted habit or evil is to be removed. A child, though born into this world almost entirely subjective in nature, soon develops objectivity; and in order to reach his subjective mind, pure and simple, we must either reach him during natural sleep, when his objective mind or faculties are in obeyance, or, hypnotize him, when we get the same conditions.

Though it is the popular belief that a sleeping person is, for the time being, dead to the world, such is not the case. The objective is the only mind which may be entirely unconscious of what is taking place about you, but the subjective mind never sleeps. It can be communicated with at all times, but, at no time so well as when the objective mind is quiescent or held in abeyance, which is the case in natural or hypnotic sleep.

Now, why do we wish to reach the subjective mind, and why is it that an idea suggested during sleep should have more weight than the same idea impressed upon the waking or objective mind? Because the subjective mind has complete control of the functions and conditions of the body, and is pre-eminently susceptible to suggestions when not hampered by the objective mind. This knowledge of the extreme alertness and susceptibility of the subjective mind, should lead us to be careful of all that we say in the presence of a sleeper.

There is no diffusion of attention in sleep, and the consciousness is narrowed down to a point of concentration rarely arrived at during the waking state. This explains why suggestions in this state become so intensified and make such a lasting impression.

Now, it is well known that our dreams are influenced

by our thoughts on going to bed, and we act out these thoughts or suggestions, either in a real or imaginary way, by speech, act or dream. We are, therefore, generally in partial relationship with the objective life, and it is not difficult to establish a full relationship without interrupting sleep. Following out this idea, I have practiced for several years the following method of placing myself in relationship with patients who proved refractory to the usual methods of hypnotization: I have had patients come to my sanitarium, or I go to their homes for the purpose, and before they retire for the night, I say to them:

"Tonight I shall come to your bedside, talk quietly to you and you will hear and give answer without being disturbed or awakened. You must go to sleep with the self-determination and affirmation that you will sleep through it all and obey my suggestions to the letter."

This same method may be couched in simpler language and used by the mother as a preliminary preparation for her child, whom she desires to treat in this manner.

When you have made all preparations and find that the child is fast asleep, go and quietly seat yourself by his side. Gently stroke his head and body, and as quietly and softly call him by name (not in a whisper, which is a rasping sound,) but in distinct, clear tones, saying:

"This is mamma come to keep her promise and talk to you. You will sleep on and not try to wake. You hear my voice which sounds pleasant to you, and you will answer me without waking. You are sound asleep, perfectly comfortable and most happy to lie there listening and talking to mamma. Now, I press my lips to yours and you may speak freely and easily. Do you hear me, (name)? Answer me, yes."

The child may at first stir uneasily, or open his eyes; but it is only necessary to make several attempts before

success is yours. Then give the suggestions as indicated in the case in hand. Have your child promise what you wish him to do or be, and he will invariably keep his promise. On waking in the morning he willl have forgotten all that was done or said, but you will find that your suggestions have become a part of him and that he is living them out.

Do not forget that thoughts are things and that they can be willed into the child's dreams and be made a part of him as well as the spoken suggestion. As you form in your mind what to say in treating a case, let your will be employed in projecting these selfsame thoughts into the mind of your patient.

Parents have learned the method of us, and when such was put in practice by them, a greater degree of harmony and pleasantness existed between them and their offspring.

CHAPTER VIII.

AUTO-SUGGESTION.

The most important branch of Suggestive or Psycho Therapeutics is yet to be discussed. It has already been shown that the subjective mind of an individual is constantly controlled by the suggestions of his own objective mind. This is the normal relation of the two minds; and when that control ceases, the person is insane just in proportion to the degree in which the objective mind has abdicated its functions. This control is ordinarily exercised unconsciously to the individual. That is to say, we do not ordinarily recognize the operation of the two minds, for the simple reason that we do not stop to philosophize upon the subject of their mutual relations. It is auto-suggestion that fills our asylums with monomaniacs. That long-continued and persistent dwelling upon a single idea often results in chronic hallucinations is a fact within the knowledge of every student of mental science. This question is mentioned here to illustrate the power and potency of auto-suggestion, even when the suggestion is against the evidence of reason and sense. It must not be forgotten that an auto-suggestion which produces a hallucination such as is the case many times, operates on the lines of strongest resistance in nature. If, therefore, such results can be produced when opposed by the strongest instincts of our nature, how much easier must it be to produce equally wonderful results when operating in harmony with these instincts, and, hence, on the lines of least resistance. It is self evident,

therefore, that auto-suggestion can be employed to great advantage for therapeutics purposes. Indeed, the power of self help is the most important part of mental therapeutics. Without it the science is of comparatively little value or benefit to mankind. With it goes the power to resist disease, to prevent sickness, as well as to cure it. That it can be done by anyone of ordinary intelligence is a fact which has been demonstrated beyond question. The process by which it can be done is as simple as the laws which govern the subject matter. The student should bear in mind the fundamental principles which lie at the foundation of mental therapeutics.

1. The subjective mind exercises complete control over the functions and sensations of the body.

2. The subjective mind is constantly amenable to control by the suggestion of the objective mind.

3. These two propositions being true, says Mr. Hudson, "the conclusion is obvious, that the functions and sensations of the body can be controlled by suggestions of the objective mind."

The whole science of psycho-therapeutics is embraced in the foregoing propositions. They contain all that a patient, who undertakes to heal himself or ward off the encroachments of disease needs to know. To give a few general suggestions on how to apply auto-suggestion, I will use the words of Mr. Hudson again on this subject: "We will take for illustration a simple case of nervous headache, and suppose that the patient resolves to cure himself. He must, first of all, remember that the subjective mind is to be treated specially as though it were a separate and distinct entity. The suggestion must first be made that the headache is about to cease; then that it is already ceasing; and finally, that it has ceased. These suggestions should be made in the form of spoken words, and they should be steadily persisted in until the desired effect is produced. A constant reiteration of the

declaration that the head is better will inevitably produce the desired result, and when the effect is distinctly felt, the declaration should be boldly made that the pain has entirely ceased. This should be followed by the declaration that there will be no return of the symptoms; and this should be made with an air, tone, and feeling of perfect confidence. The only practical difficulty in the way of success with a beginner lies in the fact that at first he lacks confidence. The education of his whole life has been such as to cause him to look with distrust upon any but material remedies, and there is a disinclination to persist in his efforts. If he has the strength of will to persist until he is cured, he will find that the next time that he tries it, there will be much less resistance to overcome. Having once triumphed, the reasoning of his objective mind no longer interposes itself as an obstruction, but concurs in the truth of his suggestions. He then possesses both objective and subjective faith in his powers, and he finds himself operating on a line of no resistance whatever. When he has attained this point, the rest is easy; and he will eventually be able to effect an instantaneous cure of his headache, or any other pain the moment he finds himself threatened with one. These remarks apply of course, to every disease amenable to control by mental processes. It is believed that the few simple rules herein laid down will enable anyone of ordinary intelligence to become proficient, by a little practice, to the science of self-healing. It is not a mere theory, without practice, which has been here developed. It has been demonstrated over and over again to be eminently practical, not only as a means of healing disease, but as a means of warding off its encroachments. Indeed, its chief value will eventually be found to consist in the almost ultimate power which it gives one to protect himself from contracting disease. To do that it is only necessary to hold one's self in the mental atti-

tude of denying the power of disease to obtain the mastery over him. When the patient recognizes the first symptoms of approaching illness, he should at once commence a vigorous course of therapeutic auto-suggestion. He will find prevention much easier than cure; and by persistently following such a course he will soon discover that he possesses a perfect mastery over his own health."

Since no cure is ever effected without the aid of auto or self-suggestion, it is well that the method of applying this force be fully understood.

When you wish to treat yourself, withdraw to some quiet place where you can be alone and remain undisturbed. Place yourself in an easy chair, or, better still, in a recumbent position upon a bed or lounge; closing your eyes, completely relaxing the tension of your muscles and making yourself as comfortable as possible. Following this, try to make yourself inwardly still, leaving your fears, cares and worries behind you as you enter your retreat. This may be difficult at first, but keep on trying a few days and success will be yours.

You will find that concentration is the key to this power, and your success in this mode of healing will depend upon your ability to concentrate your thoughts on the object desired. Sleep should be your first desire, for in that condition the objective or waking mind is held in abeyance, and the subjective mind has complete control of the functions and conditions of the body; receiving and acting upon suggestions without meeting with opposition from any source. The best method, therefore, is to talk to and treat yourself precisely as you would talk to and treat another. Consider yourself as a duality, i. e., as consisting of two conscious, intelligent personalities or minds—an objective or waking and an subjective or sub-conscious mind, if you please—and let your objective assert, with confidence, to your subjective personality, that you feel an easy, peaceful, and sleepy sensation com-

ing all over your body. That your eyes are getting tired; the eyelids too heavy to lift; that you are feeling so heavy and sleepy, sleepy, etc.; that you are going to sleep, etc. Intermingle with these suggestions the positive affirmation that your disorder (calling it by name) is about to leave; it's already leaving you; that health and strength is returning to you; that the good effects will be permanent, etc.

Believe in your power as supreme commander, and that your commands will be hearkened to and obeyed. Constantly impress on this subjective personality, thoughts of perfection in health, until these thoughts become outwardly expressed in the flesh.

If possible, learn the anatomy and physiology of the parts you desire to treat, as they are in health; form in your mind their ideal and concentrate your thoughts on the same, with the wish and belief that such will be realized in the flesh. Try this every day, or as often as possible.

There are external aids to the above methods, such as crystals or other shining objects. By steadily gazing at the same, one is enabled to keep his thoughts from wandering; to assist materially in bringing about the desired physiological and psychological condition.

This self-treatment, my friends, will also do you good service in bringing to your mind a realization of its authority over matter; of the proper relation of mind and body. We are all apt to forget the supremacy of mind and credit matter with too much power.

Do not wait until you are sick before taking up this practice. Commence while in good health, and when sickness comes you will find yourself fortified and able to throw off disease with little effort. If you have some friend in whom you have confidence, permit him to give you the needed suggestion and the cure will be materially expedited.

Do not be afraid of failure to awaken. If not interfered with you will simply sleep until rested; but should you wish to awaken in ten or twenty minutes, it is only necessary to give yourself the pre-hypnotic suggestion to do so, and you will waken at the desired moment. You have, probably, aroused yourself in this wise before when wishing to make an early start on a journey.

CHAPTER IX.

DISEASES AND HOW TO TREAT THEM.

In another chapter we have pointed out the cause of most diseases, and we will now give our mode of applying suggestion to the different classes of disease. Before beginning to treat any disease, however, there are a few very important points to be remembered in the application of suggestion.

First—there should be a **desire** on the part of the patient, as it is difficult to accomplish much without it.

Second—**Expectation** is another necessary element.

Third—**Attention** must be had, and these will all apply in inducing the subjective state (hynosis).

Fourth—**Repetition.** Without this factor you will fail to get satisfactory results.

Fifth—**Frequency.**

A little explanation will perhaps help the student to see the imperative necessity of these five factors. It is a well known fact that many times a person will become possessed of a desire to die, this desire grows into a conviction that he going to die, and harboring this conviction, he does die, and all the medical skill in the land cannot save him. I have known of several just such cases. By proper suggestion under favorable conditions we can sometimes drive away all these depressing fears, increase desire, excite expectation, inspire with hope, and lift people from conditions of despair and distress, poverty and want, exhaustion and disease, and start them to living a new life. Expectation or faith, while a very

necessary element in the ultimate cure of disease, yet in the "suggestible condition" can be induced. A patient who has no objective faith can be given faith, which will increase as the recovery begins. It will be seen at once how important it is to have the attention of the patient; you cannot hypnotize without attention, nor will your suggestions be accepted unless you have it completely.

Repetition and frequency is of vast import, as anyone who has ever tried to commit to memory a poem or essay can testify. We say a thing until it is so fastened on our minds that we could not forget it if we would. The distinction between repetition and frequency is this, we repeat a thing several times, then pass to something else, and finally return and repeat the same thing over and over frequently. The student will see this more clearly in some of the detailed cases of making suggestions which will follow in this chapter.

Constipation.

Since, as we have shown in a former chapter, constipation causes more difficulties than perhaps any other one thing, we will here give in detail how it should be treated. Most people who suffer from constipation drink too little water, while others may drink too much. Very often it resullts from not having attended to the calls of nature. In the first case the lack of fluids stints the secretions of the body.

In the second case, too much fluid causes an abnormal activity of the kidneys and the whole force of elimination seems to be drawn in that direction. In the third case, if the bowels are not emptied at the proper time, re-absorption of the fluid constituents of the fecal matter takes place and hardened stools are the result.

"When Nature calls at either door,
Do not attempt to bluff her,
But haste away, at night or day,
Or health is sure to suffer."

Ingestion of food, its digestion and assimilation, are universally recognized as essential; but necessity of thorough elimination of waste is not so generally understood, the result of which is much ill-defined, though serious invalidism brought on through an inexcusable disregard of one of the most important calls of nature. On this point a valuable lesson might be derived from the brute creation, whose frequent daily observances of this kind, irrespective of circumstances, are well known, and are a sufficient commentary on the significance of the call, for animal instinct seldom proves false to physical laws. Even the infant has no restriction whatever, and, when in a normal condition, has upon an average of three passages per diem. There is no doubt that many of the ills of human life may be traced directly to constipation, which, if long continued, introduces a train of symptoms that present themselves for relief in the daily practice of every physician; nor does he find any one cause of ill health so difficult of removal, for its effects in turn become causes that continually react upon and aggravate its own condition.

Now to treat a case of constipation, first instruct him in regard to the amount of fluids he should drink daily. Find out about how much he has been in the habit of drinking every twenty-four hours. Instruct him to drink four or five pints of fluid per day, and in small quantities, and to think every time he takes a drink what it is for, that it is to furnish secretion and to keep the bowels open. Now place your patient in a recumbent posture on a couch or bed if convenient, induce a hypnosis by making the long passes from head to foot, and then proceed to make your suggestions in something like

the following manner. "You are now in a very quiet, easy and comfortable condition. You are breathing free and easy and deep. Your nervous system is coming into perfect harmony. You are now relaxed from head to foot. You have been troubled with constipation, but you will be troubled no more. As you take this attitude and relax yourself from head to foot, and breathe free and deep, every function of your body comes in harmony with each other. Under this relaxed condition, as you breathe free and deep, you not only purify your blood with the oxygen breathed into your lungs, but you equalize the circulation of the blood, and stimulate all the organs of your body to activity. There is no contraction or concentration of the nerves of the stomach, and the secretions will improve. You will drink plenty of fluids daily which will furnish secretions. Your bowels will move regularly every day free and easy, and you will not be bothered any more with constipation." Here the operator should begin a light massage of the abdomen, first down the center from the pit of the stomach to the lower part of the abdomen, and then follow the ascending colon up the right side and across the top next to the stomach and down the descending colon to the sigmoid flexure. This can be done over the clothing, and at the same time keeping up your suggestions something like the above. It might be well to ask your patient when the most convenient time is to attend to the evacuation of the bowels, and then suggest very positively that they would move at that time. If the patient is a good hypnotic subject you can heighten your suggestion by taking a swallow of water and give him, assuring him that it is a purgative and will move his bowels at the appointed time. If for any reason you should fail to move them in two or three days have him use a glycerine suppository or an enema (injection).

Diarrhoea.

About the only difference in the treatment of diarrhoea and constipation is that sometimes it is best for the patient to eat rather moderately for a few days after commencing the treatment. This I know will seem rather strange to some, when one is directly opposite the other. A moment's reflection, however, will show very clearly that disease is an abnormal condition, and all anyone can do is to get a normal condition. The same thing that causes constipation causes diarrhoea, undigested food in the bowels acting as an irritant. Stop the irritation by producing a normal condition of the stomach and bowels and you will stop the diarrhoea. Make about the same kind of suggestions, using gentle massage the same as in constipation.

Asthma.

In the treatment of any case we should never make a doubtful speech. Negative suggestions are permissible, but affirmations are better. For example we may say, "The pain is leaving your face; the pain is going away from your face; the pain is now all gone from your face," etc. But we might say, "Your face will soon feel easy and comfortable; your face is already feeling more comfortable; your face is feeling perfectly well, easy and quiet, perfectly well." Our suggestions should be as free from ideas of painful or diseased conditions as possible. Think about the condition you really want, then form your suggestions of such words as will clearly express your wants. In the above case what did we want? You infer from the suggestions made that the patient was suffering from pain in some part of the face. Well, if this be the case we want an easy comfortable condition, do we not? Then what should we say? Is it necessary that we should refer to the pain in order that

the patient shall have comfort? No. Never mind the pain, it is only a negative condition, and we ignore it, and go on and demand what we want—an easy comfortable condition, and we get it. Now there are hints that may serve us in any case, no matter what it may be. I have a case of asthma. My patient is breathing with great difficulty. He seems to be able to take in all the breath required, but while the effort of inspiration is comparatively easy, expiration labors him very much, and he really suffers great distress on account of his difficult breathing. There is a spasmodic condition of the bronchial tubes, the air cells are filled to repletion, the patient perspires freely, and he complains of pain and distress in his breast. What do we want? What does the patient want? The patient would like to have free and easy breathing. Then we will suggest to him that he will soon become quiet; that he will breathe free and easy; that he will be able to breathe free and easy all day, every day, and that he will be perfectly well. These suggestions should be made over and over to him, for there is a mighty force in repetition and frequency; and if we forcibly impress the suggestions above made, no matter how severe the distress, how violent and spasmodic the cough, the patient will relax, and will finally go into a quiet, sound sleep. So far as my experience goes, there is no treatment in use equal to suggestion in all cases of asthma, either acute or chronic; and we depend upon it as a radical cure as well as a measure of temporary or immediate relief.

Consumption.

Here comes a man who thinks he has the consumption; every body says he has it, and he really looks like he might have it sure enough. He is lean, lank, has a cadaverous look, breathes rapidly, coughs almost incessantly, pulse frequent and heart impulse very weak, shoulders

stooped, finger nails clubbed, and in fact he appears to have all the symptoms of consumption. His appetite is poor, digestion feeble, and he appropriates but little, of what he eats. He has been sick for several years, has tried all kinds of medicines and doctors, and now comes here for suggestion.

Now let us take a glance at the wants of this patient, and then we can formulate suggestions to suit his case. We place him in a recumbent posture, have him close his eyes, and then make long passes over his body from head to foot, and as we make these passes we suggest that he is getting more quiet and comfortable; that his pulse are going slower, and that he is breathing free and easy.

We make the long passes over him that he may realize that something is being done for him: and let me remark right here that no matter how nervous and disturbed any patient may be, and no difference what disease he may be suffering from, if you will place him in a recumbent posture, have him close his eyes and make long passes over him from head to foot, he will soon feel the quieting influence coming from the effort especially if you suggest that he is becoming quiet and restful. You may ask what good comes from passes? Well, you may think as you please, about that, but that good results follow I do know. I am quite sure however, that suggestion—thought force—does it all. What I mean to say is that no physical change results from the passes, but that they may enable us to project thought more directly and forcibly, and that they may prepare the patient to receive them more readily and with greater effect. Now, I ask the reader to weigh the above sentence carefully, for there is a vital point in it. It explains or justifies all the physical efforts and manipulations we make in connection with verbal suggestions. A novice in Suggestive Therapeutics can nearly always do work better if he is permitted to make passes and manip-

ulate his patient while he is giving him suggestions; and it is frequently so with healers of experience; but as we grow in experience, and learn that it is thought force that makes the changes sought, we do not depend so much upon passes and manipulations for results. Magnetic healers depend upon touches, but it is thought that heals. But now we go back to our patient and give him such suggestions as he requires. We again say he is breathing free and easy, and that he is feeling more quiet and comfortable, and go ahead with a speech something like this: "You are breathing free and easy; breathing free and easy; breathing free and easy; as you breathe deep and strong, your chest expands, the bronchial tubes relax, the fresh air reaches the very extremities of the bronchial tubes and here gives off its oxygen to the blood. As you thus breathe deeply you inhale health, for as the oxygen given off from the air in the air cells in your lungs reaches the blood you are at once revived; this reddens and enriches your blood; invigorates your whole nervous system; increases your appetite; improves your digestion; you appropriate more food; you build up in general health and strength; your heart beats regular and stronger; you have more endurance; you walk with a lighter step; your eyes look brighter; your voice is stronger; you sleep and rest well; nutrition is in excess of waste, and you are gaining in flesh and strength; and you are absolutely better in every respect; getting better every day, and will soon be well from head to foot. You are already feeling better. Every function of your body is now in harmony one with another; breathing well; eating with a relish; digesting properly; bowels regular; skin and kidneys depurating properly; liver acting well; better every way; better every day; and finally perfectly well, fat and strong. You absolutely have the force within you to throw off every negative condition

of weakness and disease; and to repulse all unfriendly or adverse suggestions that may be offered. I say you have the strength to overcome anything, no matter what it may be. Never mind what anybody says to you; I say you have the power to overcome every adverse condition that may appear to trouble you. All you have to learn is to recognize your own force, hold to the truth and you can overcome all difficulties. You are now doing well. You are now moving in the right direction. Go ahead. Good health is before you, and no one will realize it sooner than you will."

Now this is a sample of such a treatment as I give patients of this kind. I go over about the same thing several times at same seance or sitting, and I like to have such patients come often—three or four times a week—and if they have nothing else to do I prefer to have them come every day.

Loss of Voice and Melancholy.

By George C. Pitzer, M. D.)

Mr. H., age 48, a Christian missionary worker, came to see me in May, 1898, suffering from loss of voice and melancholy. He could not utter a single syllable louder than a whisper. He had been that way for eighteen months; said that it came on him rather suddenly, and that he had been treated by some of the most skilled physicians in the country; had been to California for a change of climate, and with all that had been done he had gotten no better of his hoarseness, and that he had been losing flesh and strength for some weeks, possibly for two months, and was scarcely able to get around. He had an annoying cough, accompanied with a slight expectoration. Respiration was shallow and too rapid—not full and easy by any means, and he suffered from a feeling of oppression in his breast. Appetite poor and

digestion feeble. He could not swallow well. Solids would sometimes choke him, and this disturbed him very much. He was very despondent; had lost nearly all hope of ever regaining his health and voice. The loss of his voice and the idea of having to give up his temperance and missionary labors, which he had chosen for his life work, and in which his whole mind and soul seemed to be so earnestly engaged, almost broke his heart. He had taken a lively interest in relieving the distresses of mankind, and his incapacitated condition, which forbade active work for the relief of humanity, worried him night and day.

I examined Mr. H. very carefully, and after making up my mind that he had no constitutional nor local organic troubles sufficient to hinder him from getting well, I very positively told him so. I told him that his loss of voice and difficulty in swallowing depended upon nervous disturbances; that he had no serious organic diseases; and that I could cure him; that I could restore his voice, improve his appetite, invigorate his digestion, and that he would soon eat and swallow well, talk well, regain his original flesh and strength, and finally make a complete recovery. He expressed great encouragement upon hearing me say all this, and he commenced treatment at once. He went into a very comfortable and profitable state of suggestibility, and I gave him, in substance, the following suggestions:

"Mr. H., you are now comfortable and quiet. All your nervous forces are now coming into harmony. No nervous concentrations anywhere. Your heart is beating regularly; respiration free and easy, and you are breathing deeper and stronger all the time. You are breathing deeper and stronger; deeper and stronger all the time. As you breathe deeper and stronger you are inhaling health and vitality. You actually take into your lungs the elements of life and health every time you breathe so

deeply. When you breathe strong and deeply, the pure air that you take into your lungs imparts to your blood the vitalizing oxygen which you so much require. More oxygen is what you need, and there is no way on earth by which you can get it so readily, so plentifully and so pure as you can by deep breathing. As you breathe deeply the pure air reaches all parts of your lungs, and gives off its oxygen in large quantities to your blood. This refreshes you. It reddens and strengthens your blood; invigorates digestion, and builds you up in every way. Strong deep and easy breathing is what you need. Breathe strong and deeply. You are already breathing deeper and stronger, breathing deeper and stronger all the time, every day, and you will breathe deeper and stronger every day. This will build you up, and you will rapidly gain in flesh and strength. You will sleep and rest well, eat well, swallow well, and talk well. As you breathe deeper and stronger every day, you will regain your general health and original vigor. Your vocal chords will properly vibrate, your voice will return, and you will talk well, talk loud, feel well, and you will again be cheerful, hopeful and happy. You are already breathing deeper and stronger, and I can see a bright future for you. You will soon be well again. You may make new plans for your life work, for, absolutely you will soon be well again, and you will be able to do more effective work than ever before in your life. As you breathe deeper and stronger every day, you inhale health and vitality; you eat well, swallow and digest well, build up in strength and body and mind; your voice grows stronger every day, you talk well, look well, feel well, and will soon be well, well from head to foot. Not only so, but when you are well again you will be better prepared to do public work than ever before. Absolutely you will be reinforced, physically and spiritually, in such a manner as to be able to control people and au-

diences in a way that you could never so effectively do before. The best and most successful part of your life is before you. Place your whole mind upon your cherished life work, and at once begin to make new plans for your labors, for you will soon be able to resume them with renewed energies and greatly enlarged spiritual powers. You are now feeling well, breathing free and easy, all the functions of your body in perfect harmony, and you will feel well all day. You will sleep and rest well, rise in the morning feeling refreshed and invigorated, eat with a keen relish, swallow well, digest well, breathe deeper and stronger every day, talk well, look well, and feel well till perfect conditions of health are enjoyed. Now, when you wake up you will feel well, comfortable, easy and quiet. When you retire tonight you will go to sleep with these memories: Now I lay me down to sleep. I will sleep well tonight, and I will rest well. My subjective entity or soul will take care of my physical condition while I sleep. I now forget the cares, of the day, and go to sleep, and I will sleep well and rest well all night. When I rise in the morning I will feel refreshed and invigorated, eat breakfast with a keen relish, swallow well, will digest well, breathe freely and deeply, and will have a good day. Now I go to sleep.

"I say these are the memories you will retire with tonight, and you cannot forget them. Now you are feeling well, easy and quiet, breathing free and easy, and you will feel well all day, and better every day till perfect conditions of health are reached. Now you may open your eyes and wake up."

I will not enlarge upon the treatment of this case. The reader can plainly see the leading thoughts that I presented to him, and how I led him away from his old conditions of weakness and despair, and make him see brightness and sunshine from morning till night, and from night till morning. I repeated the above speeches to him

every day, making them more of a hopeful character as he improved. For example, as he began to feel, look and talk a little better, I would say to him, "You are looking better, feeling better, talking better, improving every way. You now realize that you have risen above all negative conditions of weakness, disease and despair; that you are now living upon a different plane, breathing an atmosphere heavily laden with hope, independence, freedom, and courage. As you breathe stronger every day, and hear yourself talking loud again, you see and realize that health and strength are coming, and it is so. Go on! Make your plans for future work. Health and strength are coming, absolutely coming, and you can look ahead to perfect conditions of health, eating well, swallowing well, sleeping well, talking well, feeling well, looking well, and actually well from head to foot."

Mr. H. improved from the very first. He now talks well, and every organ and function of the body are in perfect harmony. He is feeling well, hopeful, cheerful, and happy, and preparing for new and renewed efforts at his cherished life labors—orphan home and missionary work.

In treating patients by suggestion, it should be our aim to find out the "besetting sin" of each patient—the thought or environment that was instrumental in prostrating him, and then, as rapidly as possible, carry him away from that thought or condition, and keep him away from it, by continually occupying his mind with hopeful thoughts and conditions that are uplifting, refreshing and healing in their nature.

Many of our patients incapacitate themselves by worrying over their own ills, or their financial conditions, while some are found to be suffering from the results of sympathy for other people. They see so many sick and suffering men, women and children; theirs hearts go out after them, and they worry themselves over them till

they are sick. This is very wrong; it is a mistake. People should not permit the misfortunes or miseries of others to disturb or distress them so seriously, for this can only harm them, and can in no way benefit those with whom they sympathize. We should do all we can to relieve the sufferings and wants of people, and rejoice in the thought that we have had the opportunity to help them. We should be glad that we had the pleasure of giving them a kind word and something to eat and wear, and take comfort from the remembrance of the brightness that came to their faces while they listened to our encouraging words and accepted our substantial aid. We should not worry over them, but be happy to think that they went away from us more comfortable and happy than when they came to us.

It requires a little study of each patient in order to secure the best results in the practice of suggestion; but careful observation and experience will enable anyone of ordinary intelligence and skill to make marvelous cures by suggestion; to help many poor dejected mortals from the very depths of degradation and despair, and place them upon a plane of life where they may enjoy the freedom of health and good morals, a pleasure to their friends and an honor and blessing to their families.

Nervous and Mental Troubles.

Mental troubles, such as fears, delusions, melancholia, hallucinations and insanity are seldom ever found in well-nourished individuals, for the reason that they are in a position to throw them off. Every person is likely at times to have worry, grief, etc., but they seldom get fixed unless nutrition is neglected. Reason is a brain function, and is lessened as the nutrition to the brain, is diminished. While one's reasoning faculties are good he

has the power to put away all involuntary thoughts that may intrude themselves upon him; but if he permits himself to run down physically, when worry or mental troubles commence, he is likely to find himself in a deplorable mental and physical condition. All mental troubles, except those due to injury of the brain, or some actual organic destruction, I believe may be cured by proper suggestive treatment, if persisted in. In overcoming insanity and mental troubles the nutrition of the brain must be the first thing attended to. As you increase nutrition, the reason increases, and reason is a powerful factor, without which you will accomplish but little. See that the organs of elimination are active and normal. Work up the appetite, and increase the amount of food consumed daily: see that plenty of fluids are used to furnish the necessary secretions. Lower the head once or twice a day, for three or four minutes each and manipulate the muscles of the neck and massage the head while in this position, suggesting all the time to your patient the benefits to be derived; that it brings the blood to the head, and increases nutrition to the brain. In order to give the student an idea of the suggestive treatment to follow in cases of this character I will give a descriptive detail of one treated at this school.

On October 9th, 1899, a married lady twenty-six years of age, and weighing 113 pounds, came here for treatment for mental troubles, consisting of some very unwelcome thoughts that persisted in harassing her continually. She was a lady of an excellent family, and a model character. But she had run down physically, did not sleep good, and was badly constipated, besides having some functional difficulties peculiar to women, but not of a serious character. While in this condition she attended a revival, where the evangelist, (who ought to have had some old woman taught him the way of the Lord more perfectly) continually harped on "predestination"

and "the unpardonable sin." The lady got to worrying over these things, and not strong enough physically to throw them off, they fixed themselves on her mind, and with these thoughts of having committed the unpardonable sin as a premise, her reasoning now being deductive, the logical conclusion would inevitably be that God was wicked, and that she herself was the chief of sinners. These things grew and became more fixed, as she continued to worry, and nutrition thus interfered with, helped it along. She was perfectly rational on every other subject, and but for her despondent mood—for she never laughed or smiled—no one would have known she was undergoing such mental torture. It certainly is a torture for one's predominative thought while awake and the dreams by night to be "predestined to be lost forever; no hope for the future; nothing but hell fire awaiting me, and a wicked God who has ordained all this." Such thoughts as these were continually in her mind every waking moment, and she had no power to throw them off. A wise physician at her home, knew that medicine could not reach her case, and so recommended her to try suggestion. She came on the date mentioned, and took the first treatment in the evening of the same day. She could not be hypnotized, that is, her eyes could not be fastened so that she could not open them when she pleased. The student will not wonder at this after what I have said of the cyclone of thoughts over which she had no control. I had her lie down on a couch and close her eyes, after having had her look at me for a few moments, then I made the long passes from head to foot for about ten minutes, which she said made her arms feel heavy, and her nerves relaxed, besides a comfortable feeling generally. I then made something like the following suggestions, all the time keeping up the long passes,

"Now, Mrs. ——— as I make these long passes you

will feel a very pleasant influence all over your body. Your nervous system becomes very quiet. You feel drowsy and heavy from head to foot. You are coming more and more into harmony. As you breathe long and deep you equalize the circulation of the blood, and stimulate every organ of the body. Your health has run down because of inactive organs of nutrition and elimination. We will restore harmony of the functions and you will soon regain your health of body and mind. As we equalize the nerve forces of your body you will sleep better at nights, and as we stimulate the organs of secretion and digestion you will become more and more hungry. As you eat more and digest it, your nutrition becomes better, and the organs of elimination become more active and your bowels will move regularly every day. As you breathe deep you throw the health-giving oxygen into the blood, which purifies it. The kidneys become strong and active, and perform their functions normally, throwing off all impurities. You will now begin to improve your whole physical organism. As nutrition becomes better your reasoning faculties will improve and you will soon be well from head to foot."

After going over these suggestions several times with emphasis, harping on eat, drink and sleep, I had her open her eyes. I had her come twice a day. The morning treatment continued about as above indicated, while about the only thing I did in the afternoon was to lower the head, and manipulate the head and neck as before mentioned. She began to improve at once. She would sleep most of the night, and the appetite increased wonderfully. She became more hopeful and cheerful, so that she laughed and talked as if there was nothing the matter. But notwithstanding all this every cloudy day she would come to the office saying: "She was worse than ever and could never get well, and had just as well go home." I never got discouraged over this, nor would I

entertain such a proposition. This was kept up for four weeks with a gradual improvement in all physical conditions in which she gained nine pounds. I allowed her to attend the evening session of our class several times in order that she might learn more of the powers of the mind to help itself. After she had learned to distinguish the two minds, and the functions of the subjective mind, I then had easier sailing. I now changed the morning treatment, and instead of having her lie down and shut her eyes, I had her sit up and look at me while I made a half hour's talk to her, which was made with all the earnestness at my command. Remember, she was still bothered with her thoughts, but they had changed somewhat. She now considered herself wicked for having thought such things of God, etc. Let me give a synopsis here of my argument to her just at this juncture. First allow me to say that I had taught her the difference between inductive and deductive reasoning which she understood thoroughly. Objectively she knew that the things she thought were absurd and untrue. Here then was my starting point in getting the assistance of her own auto-suggestion. "Mrs. B., you know these things that bother you are not true, don't you?" "Yes," she replied, "but I can't get rid of them." "Yes," said I, "you can get rid of them, and I am now going to show you how. You are not responsible for these thoughts; they were thrust upon you at a time when your physical condition was such that you were not able to throw them off. They became fixed in your subjective mind, while the objective mind had not power to resist them. Your subjective mind being amenable to suggestion of your objective mind, which is now becoming strong and able to resist these involuntary intruders, you will now exercise it in that direction, by asserting over and over that these things are not true and could not possibly be true. You see that it is the subjective mind reasoning by deduction that has caused all the trouble, and its con-

clusions are very logical; but the premise was wrong to start with. Now with the inductive mind let us do a little reasoning by first having a **fact** for our premise. First, there is no sin that one can commit that will not be forgiven except a denial of God and his Christ. You have not denied God nor his Word, therefore you have not committed such a sin." I here gave her several scriptures to confirm what I said, all to which she consented and accepted with intense eagerness for me to proceed, "Since God is not willing that any should perish, but that all might come to repentance, he is not wicked but good, isn't he?" "Yes," she replied. "Well now then, if there is no unpardonable sin for those who believe in God, and you have committed no such sin, and God is good, all you have to do is to keep these thoughts continually pouring in on the subjective mind, which is amenable to your own objective mind, and soon it will accept them, and then you will be bothered no more with them."

This is only a very brief outline, along this line, but it serves to show how I engaged her mind to help in the matter. She at once began to improve in her reasoning faculties very rapidly. She is still here at this writing in her fifth week, and will in another week go home to her husband, stronger in body than she has been for years, and all her mental troubles will only be remembered as a hideous dream.

The student will observe that but little attention was paid to the thinker until after the organ of thought had received sufficient nutrition to place it in a more normal condition. Where you cannot succeed in this respect, there is little hope of success. Some cases of this character require a much longer treatment. It should be persisted in as long as there are any signs of improvement physically or mentally. The patient should have some one who understands suggestive treatment, as a companion who will keep them engaged as much as possible

on other things. I consider that under proper conditions, suggestion approaches nearer to a specific in nervous and mental troubles than any and all other methods of treatment.

Epilepsy.

Congenital epilepsy cannot be cured by suggestion or any other treatment. Hystero-epilepsy can be cured by suggestion. Most epileptics are very susceptible to suggestion, and should be treated the same as other nervous disorders, by working on the organs of assimilation and elimination. Get nutrition to the brain by lowering the head and manipulating each day.

Headache.

About the most common complaint from which most people suffer is headache; there are headaches of various kinds, but most all are of a reducible nature. The most common of these is sick headache, and generally the most severe. It generally commences with a chill, sick and vomiting, with soreness of muscles, ringing in the head and a general inability to do any work. A sharp shooting pain, very intense, generally in the forehead, or temple of the left side. The whole head feels sore to the touch. The pain increases until the head feels as if it would burst. These attacks generally last from one to three days. If you will examine closely into these cases you will find that the stomach, liver, bowels, kidneys and skin have almost suspended their functions. The student will at once observe that to cure a disease of this character he must first stop the cause. Since the organs of digestion and nutrition have been interfered with, they are the ones to receive your first attention. This cannot be done in a day or a week. The patient should be

treated daily for a month or six weeks, until every bodily function is in perfect working order. For immediate relief you should start the organs of elimination to working at once. To do this I have the patient drink a few swallows of hot water every few minutes. If the water is nauseating use tea instead. Do not insist upon the patient eating anything until elimination has commenced. Hot beef broth may be used, if the patient prefer, to tea. After getting the patient to take several drinks of the fluid used, put him in a suggestible condition, and make your suggestions to the desired end in view.

Neuralgia Headache.

These are also very common, but can more easily be removed. Neuralgia is said to be the cry of a nerve for nutrition. This kind of headache is generally found in persons who are bloodless, and as the head is first to suffer from a limited supply of blood, the treatment should consist in bringing the blood to the head. This can be done by lowering the head or by a vigorous rubbing. Hot hands to the front and back of the head will generally relieve it. Other headaches are caused by too much blood in the head; in this case do anything to reduce the blood supply. Make passes from head to foot, and stimulate the organs of digestion and elimination.

Dentistry.

Suggestion can be used in dentistry with better results than any other anaesthetic. I have hypnotized children and old people and had dentists extract teeth without a partical of pain. The same can be done in filling teeth. It is really not necessary to have a patient in a hypnotic condition to operate on to avoid pain. This can be done by the post-hypnotic suggestion, or by simple suggestion alone. I was called in to see an old lady one day who

was suffering with the grippe. Her married daughter was just in the act of starting to the dentist to have some teeth filled. She was nervous, and had not slept any the night before, and was in a poor condition for dental work. I suggested to her to let me hypnotize her and quiet her nerves, to which she consented. She was an excellent subject. I gave her suggestions that she would experience no pain while in the dentist's chair, and that she would keep relaxed and not notice any discomforts of any kind. She had no trouble of any kind and was delighted with the results. Here is what a dentist has to say about how he uses suggestion without hynotism. He is a graduate of the same school in Suggestion with us, and understands his business. Mr. G. C. Schwarz, D. D., of Edwardsville, Ill. He says:

"I use suggestion in my daily practice to produce insensibility in variouss operations, but I wish most particularly to show to what extent it may be used for the painless extraction of teeth. Placing the patient in the chair, in the proper position, I proceed to calmly assure him that if he will follow my directions I will extract the tooth absolutely without pain. I now have him close his eyes, at the same time stroking the affected side of his jaw, explaining as I do this that by this process I am able to send all sensations of the face and jaw to the lower part of the body, impressing the fact upon him that where there are no nerves you naturally feel nothing. After having worked in this way for perhaps some thirty seconds or perhaps a minute, always having the eyes tightly closed, (for I have them understand that by opening the eyes they bring back the nerve forces to the face and head, thereby producing sensation, I then reach for my lance (and I wish to say right here that you can in all cases tell by the use of the lance whether or not your suggestions have sufficiently reached the subjective mind to render the operation painless). Now I have the patient open his mouth, repeatedly warning him to keep

the eyes closed, lance the gums deep enough to cause a free flow of blood; have him open his eyes so that he can see the blood when spitting. Now this assures him that you have produced analgesia sufficient to use the knife, and when you have demonstrated this to him, he no longer questions the rest of the operation. Now have him close the eyes once more, stroke the jaw a few more times, reach for your forceps and extract the tooth, suggesting all the time that there will be no bad after-effects. This modus operandi will work like a charm on eight out of every ten patients of the age from six to eighteen years. Nothing but forcible suggestion. I do not put him to sleep. I practice this on from four to fifteen subjects daily with the most favorable results.''

Dysmenorrhoea. (Painful Menstruation.)

Here is where the medical doctor has very little success, but a field where the suggestionest need never fail. Dysmenorrhoea might well be called a constipation of the uterus, and the trouble is generally a concomitant of constipation, and should be treated the same with the exception of the actual suggestions.

It generally requires one or two month's treatment to cure permanently a case of this kind, and the patient should continue the treatment until a cure is effected. The nutrition should be worked up by suggesting hunger appetite etc. I have cured a score of very severe cases of this kind and never made a failure. Irregular or delayed menstruation, can be as easily cured by keeping the patient's attention riveted on the day that menstruation is normally due, and by the increase of nutrition, and building up of the general health. In the treatment of all functional diseases, the head should be lowered a few minutes every day.

Goitre (Big Neck).

If taken in time every goitre can be cured by suggestion and massage. Goitre is an obstruction of the thyroid glands. When this obstruction becomes large and hard, and has fixed itself there for a number of years, it is hard to remove by any process; it is too dangerous for a surgical operation and is never resorted to unless to save life. To treat goitre, induce a suggestible condition, and stimulate and equalize the circulation. Manipulate the goitre gently, as you make your suggestions, explaining what the goitre is, and how it will be removed. It takes generally from three weeks to six months to remove goitre. I have removed three from the necks of young ladies, none of which had more than three years growth. Four weeks was the longest any of them were treated.

Obesity.

Our school was the first to report a case of this kind cured by suggestion. When we remember that the mind controls the functions, sensations and conditions of the body, we can understand why obesity can be cured, that is when it is of an abnormal nature. It would be difficult to reduce the flesh on a person who was in perfectly healthful and normal condition. So would it be hard to increase the flesh on one who was naturally thin. When dropsical conditions begin to develop, the feet and limbs begin to swell, the heart weak, etc., it is high time that something must be done. If not, fatty degeneration of the heart takes place, the walls of the blood vessels thin, so that the water seaps through, causing dropsy, and if not checked death is the result. The cause of all this begins in the organs of elimination. They are not performing their functions properly, and should be the first attended to. Nutrition has been in excess of waste, which

must be reversed. The circulation and elimination of the bowels, kidneys and skin should be stimulated, and suggestions that the walls of the blood vessels would become thick, that the water would be absorbed, that waste would be in excess of nutrition, and the patient was getting thinner every day, etc. I reduced a person nine pounds in four weeks and removed all dropsical conditions, which were very marked at the beginning.

Rheumatism or Rheumatic Fever.

Of all persons whom a doctor of medicine is called upon to treat, and the one that gives him the most anxiety and baffles his skill, it is the one suffering from chronic rheumatism. We will not mention here the different kinds of rheumatism for the simple reason, all kinds will be treated alike, consequently enumerating them will be of no avail.

There are three theories given as the probable cause of acute rheumatism. First, the metabolic; second, the Neurotic; third, the Germ theory. Of these the Metabolic theory holds most universal sway, which attributes the disease to tissue changes whereby an excess of sarcolactic acid prevails in the blood. This pent-up acid is due to an unhealthy action of the kidneys and liver. The liver being torpid is not aiding in the duodenal digestion; and the kidneys not eliminating all the urates.

In the first place the blood is so surcharged with uric acid and as a result the so-called gouty deposits make their appearance in and around the joints in the shape of lime salts. These lime salts are productive of much pain upon every movement of the inflamed joint, and by their encroachment upon the adjacent tissues the joints become swollen, thus rendering life a miserable burden. Uracidaemia, or the Metabolic theory, may be then defined as that perversion of the nutritive functions in which the waste products (1) nitrogenous metabolism,

and (2) the consumption of nitrogenous food are retained in the form of uric acid salts instead of being eliminated as urea.

Symptoms.—The disease may set in with a chill and high fever, sore throat, tonsilitis—fever rises quickly, withone or more joints painful—within twenty-four hours of the outset the disease is fully developed. The temperature ranges from 102 degrees to 105 degrees. The tongue is covered with a white fur—loss of appetite—thirst, constipation and a scanty, high-colored acid urine. Sweating may be profuse. The knees, ankles, elbows and wrists are the joints usually attacked, but all joints may be afflicted. One special feature of this disease is that there is a tending of the symptoms to abate in one joint only to come up with renewed energy in another. The blood is rapidly altered in that the patient becomes rapidly anaemic.

In considering the particular line of treatment to be adopted there can be no doubt as to how the suggestions shall be given. It is plainly apparent that not only the over acid products should be removed, but to prevent the formation of any more. It is true that in rheumatic trouble that the symptoms do not come up until the liver and kidneys—the two main organs involved in the luxus consumption of the nitrogenous foods—have had ample time to become functionally deranged, the liver so much so that the duodenal digestion is so much impaired that the formation of uric acids is an every-day occurrence. When you first visit your patient you should, if possible, see that they are comfortably placed on a soft mattress. The patient should wear flannel. Blankets should be procured for the patient to sleep between, in order to lessen the tendency to catch cold and to obviate the unpleasant clamminess that attends sweating. A milk diet is best suited, together with alkaline and mineral waters. The unusual thirst demands plenty of water. You may give plenty of weak lemonade. If milk is not well borne, as

we will sometimes find, other liquids such as soups, barley waters and broths may be given. Meats of all kinds should be prohibited. The patient should eat as little as possible of food containing sugars and starches. All alcoholic drinks should be positively forbidden. The local treatment is quite important, in that as it both affects the mind of the patient and that it is beneficial per se. The joints, if very painful, might be wrapped either in hot cotton or hot flannel cloths. In some cases cold cloths are more serviceable than hot ones. If you be a medicine doctor, and your patient is one who desires medicine, these hot cloths can be well saturated with Fuller's solution. If the suffering is very intense, and your patient is not very susceptible to suggestions, there will be no objections in giving a hypodermic injection of morphine, of say one-sixteenth of a grain of morphine, then pour your suggestions in on top of that.

You see now quite well how to apply your suggestions when you know the cause of the disease. Let your suggestions be in the line of building up the patient's general condition. Toning up the digestive organs, purifying the blood, hastening the assimilation and appropriation of food, keeping the liver well stimulated, thus keeping the portal system in a healthful condition. Stimulate the eliminative organs to speedily eliminate all poisons, especially should the suggestions be directed to the kidneys in ridding the blood of its uric acids.

CHAPTER X.

HABITS.

Tobacco Habit.

In the treatment of all kinds of habits, there is nothing that approaches suggestion. In fact, there never was a habit of any kind ever broken, or corrected, that suggestion in some of its forms did not play an important part. The writer once knew a case where a druggist had become an inveterate smoker, smoking twelve to fifteen cigars a day. It was injuring his health, and he could not quit, as he thought, without some material help. So he decided to take the Keeley Cure. He accordingly sent for the ingredients, which came in a bottle in liquid form. It happened that the package was delivered at the store, while the druggist was at dinner. The clerk who received it received also, at the same time an idea, and that was, to try the power of his employer's imagination. He hurriedly poured the contents of the bottle into another and substituted pure water, with a little of something to make it the same color of the genuine article. Then sealing it up so as not to be detected he awaited results. The druggist at once began taking his medicine, according to the direction on the bottle. He only smoked a few cigars that afternoon; and the next day still fewer, declaring that he had no desire to smoke, so he quit, entirely cured. Now what cured him? His own auto-suggestion—nothing else, for he had taken nothing else. The tobacco habit is very easily cured by suggestion when

a user of the weed really wants to quit. Every boy, and young man who is nailing down his own coffin lid by smoking cigarettes, can be easily cured if he so desires. A most excellent young man who played the organ in one of my meetings in Iowa, was a slave to the deadly cigarette. I asked him to let me cure him. He said he could not be hypnotized, as he had been tried by Prof. Flint and several traveling hypnotists. I told him that made no difference, that if he would go with me to my room I could give him the "glassy stare" in two minutes. He consented, and sure enough he was no trouble to hypnotize at all. After a few physical tests to get him real suggestible, I made about the following suggestions to him. "Mr. S.—you are a slave to a habit that will cut short your life. You want to free yourself now, and you will do so very easily. Your days of smoking, sir, are now over. You will never smoke another cigarette in peace. You will have no more desire to smoke, and if through curiosity, or otherwise you ever attempt to smoke another cigarette it will make you deathly sick. Do you understand, sir?" He nodded in the affirmative, I repeated in substance the suggestions several times in a very emphatic tone of voice. I then woke him up, and he went to supper. He came to church early that evening, and as pale as a ghost. Coming up to me, he said: "Say doctor, she took." "How is that?" said I. "Why, I liked to vomited up my socks," said he: "After supper I thought I would try a cigarette just for fun, I didn't want to smoke and ought to have had sense enough not to try, but I was curious to see what effect your suggestions would have." I gave one more treatment to take all desire away, and he was radically and permanently cured. I had a letter from him some time after, saying that he had no desire whatever to smoke. This is only one out of several that could be reported, where suggestion was as equally effective.

Morphine Habit.

This is one of the hardest and most difficult of all habits to break. A slave to morphine is really to be pitied. When will the regular qualified physician stop making these slaves? I presume not while morphine is still manufactured. I would not advise the lay student to undertake a bad case of morphine habit, until he has had sufficient experience to educate his patience. We have only had one of this kind at our school. We cured her completely. An old gentleman saw an ad. of our school, and wrote us about his wife, who was sixty years of age, and who, owing to several functional troubles had become addicted to morphine thirty years ago. We wrote him that we could cure her if she would come to the school. One day, unannounced, they both came in. It fell to my lot to treat her. She had no faith, she said, in such a wild goose chase, since she had gone to everything in the country, and as a last resort, till now, had tried Prof. ——'s wonderful absent method for two months without benefit. She had prolapsus of the bladder and stomach troubles, and the only comfort, such as it was, was found in morphine. I tried to hypnotize her, but it "didn't take," but I went right on with the suggestions just the same. I gave suggestions to quiet the nervous system, making the long passes all the time, and suggestions that the stomach would become strong and normal; worked upon the appetite, circulation, etc. While I would be making passes and suggestions the old lady would stick her underlip out and screw up her face, as much as to say, "What a goose I am to come away down here just to have a fellow make passes and talk, talk, talk, like a parrot; this will never stop my pains nor the demands for morphine." This was kept up for about a week before much improvement was made, however, the morphine was handed me the next day and it is still in my possession. After the first week she began to

improve, at which time she began to draw in her lip, and believe more in what was being said to her. She got more easy every treatment, when in the second week of treatment she went into deep hypnosis. She began to sleep better at nights; quit throwing up her food, picked up in flesh and I never saw more of a change in a person in the four weeks she stayed at the school, at the end of which time she returned home entirely cured. A letter from her a month later stated that she was doing fine.

The Liquor Habit.

Every unfortunate who has become addicted to this habit, and comes to the student of suggestion, in earnest, can be more permanently and radically cured, than by any other process on earth. There are two kinds of drinkers. One who drinks regularly, and the other periodically. The latter is the one who gets along all right for two or three months at a time without a drop, and really without any desire for it; but alas, the desire siezes him and try as he may, he has not the will power to throw it off. It is not the stuff he craves, it is the effect. Now, what does he want in this case? He wants his will power of resistance strengthened, and that cannot be done in any other way like proper suggestions and under proper conditions. This kind of a patient should begin treatment at least a month before one of his spells is due. The regular drinker may drink because he likes it, but most generally he drinks because he thinks he needs a stimulant. Both grow on him until his system demands a stimulant and his appetite demands satisfaction. In his case, if he really wants to quit, and will engage with the doctor of suggestion earnestly, he can be as easily cured. His power of resistance can be strengthened; his nervous system built up, the desire and appetite entirely taken away. These kind of patients should be treated once or twice a day until the habit is broken

sufficiently to insure an appetite for food, and sleep at night can be secured. The student should be very earnest in the treatment of all kinds of habits, with all the confidence in himself possible. He should never say, "I will try, or maybe, or I don't know." Be positive, and say, "I can, or I will do so and so." Nothing short of this will accomplish much in suggestion. You may, and will fail sometimes then, but it is not your fault, and you should not consider it. Go right at the next one just the same as though there could be no possibility of a failure. If you have no confidence in yourself you cannot generate or create it in another.

Habits of Motion and Sensation.

Children become addicted to many habits in early life which are allowed to run until they become fixed for life. Biting the finger nails, stammering, winking the eyes, bed-wetting, and then later, lying and swearing. Any and all of these can be speedily and permanently cured by suggestion if taken in time. Simply follow the instruction given in the chapter on the education of children in natural sleep, or induce a hypnosis and make the suggestion for the effect you desire. After stammering has been fixed for years, it cannot be cured in this way. It then requires an educational system in addition to simple suggestion. A stutterer can always sing without any difficulty. Why is this, Because he is always breathing the vowels. It is the consonants that he stumbles on, and he must be educated to breathe right and hold the vowel before trying to speak a consonant. I have treated several stammerers, and there was never one that could stammer while under hypnosis when told that he could not. How many men have a habit of pulling at their watch chains, or running their hand through the hair, or twirling something in their fingers, which has become so fixed they cannot break it. Public

men form habits in gestures, gesticulations, and gyrations, which are simply ridiculous sometimes. Who is there who has not seen strong, able-bodied, intellectual men down town with a string on their finger. They have a habit of forgetting everything they were sent after. These same men would write an important business letter and rush off to mail it on the first train; but the wife would find that same letter in the inside coat pocket a week later. And then habits of life, such as eating, drinking, breathing and sleeping. When will people stop to consider the importance of these things? Here the student of suggestion has a large and varied field, for all of these can be changed and corrected when it is desired. I deem it of sufficient importance to emphasize habits of the "mouth." What other organ of the body causes so much trouble, sorrow and sickness as this one? It is this that lies, swears, slanders, drinks, eats and fills our stomach with poison, bringing premature gray hairs and an early grave. When will we learn to keep from putting in and letting out of this organ, if I may call it such, the things that defile us, and contaminate others? How much good, on the other hand, it is capable of accomplishing when properly used. With it we may bless ourselves, and with it bring joy and gladness to many sad and aching hearts.

CHAPTER XI.

ABSENT TREATMENT.

That mental telepathy is an established fact is no longer a question by those who have investigated it, and anyone who denies it is not entitled to be called a sceptic, he is simply ignorant. If the student desires any further proof of this assertion let him read Dr. Hudson's Law of Physic Phenomena and Frank Podmore on Thought Transference, and make a few experiments, and if he is not convinced, he will not likely succeed very well with suggestion or any other science. When I say that mental telepathy is an established fact, I do not infer or imply that most of the so-called absent treatment practiced by magnetic healers is of any special benefit. I believe most of it to be a farce and a fraud, other than the simple suggestions that are sent the patients in "stock" letters. Any student of mental science, though he be a mere tyro knows that necessary mental conditions must exist before any phenomena can be produced. The only good result in the kind of absent treatment as practiced by those who so widely advertise their "wonderful power" is in following the instructions of the "stock" letter which generally requires the patient to "Increase the amount of fluids you drink each day and eat heartily." "Think often during the day of the benefits you wish to obtain." "Lie down for a few minutes after each meal, and think of your treatment." "At nine o'clock every evening retire to a quiet room, lie down and shut your

eyes, relax every muscle and concentrate your mind upon me." "I will also be in the subjective condition at the same time, and will transmit health impressions to your mind provided you follow instructions and are not disturbed." "The treatment will last fifteen minutes." As before stated, some good may result from this kind of "distant" treatment, but I deny that any subtle force passes from the operator to the patient. It is very evident on the face of the whole thing that it is simple suggestion that acts as the remedial agent, and such nonsense, and the prostitution of the God-given power of telepathy which is within every man, will never educate the people to the potency and simplicity of the real power. I have met several of these "distant magnetizers," and no less than a dozen of them have taken our course here in the Parsons School of Suggestive Therapeutics, after having taken the "noble course" of the magnetic healers, and not one of them have I seen that could give the first function of the subjective mind. I demand demonstrable facts, and am ready to accept such from any source, and I will teach nothing that cannot be thus demonstrated. I believe in telepathy, because I have tried it, and found it to exist. However, I must state that I experimented for about two years before I was fully satisfied that the phenomena was not the result of coincidence. A person is too apt to deny the reality of a thing after a few failures, but I did nothing of the kind. While several persons got well while I was experimenting with absent treatment upon them, and without their knowledge, still I thought they might have done so anyhow. So I tried other experiments in order to satisfy myself that it was no coincidence. I will give here, one in particular. In October, 1898, I was in Coffeyville, Kansas, a distance of thirty-one miles from my home at Parsons. I had intended to go home the last of the week, but changed my mind, and so wrote my wife that I would not come until the first of the following week. The let-

ter went to Parsons at noon on Friday and was delivered at my residence at 6 p. m. the same day. After I mailed the letter I took a notion to run up home on the following day, which was Saturday. As there was but one mail a day I had no other opportunity of notifying my wife of the change in my coming. So I concluded to try telepathy. Accordingly when I retired at night I thought intently for ten or fifteen minutes just before going to sleep of impressing my wife during the night that I would be at home the next day. Now she already had my letter saying, I would **not** be home till the next week, but when she got up on Saturday morning, she told the children that "Papa will be at home today," and when I arrived at the house at 12:20 noon, she had dinner in waiting, looking for me. Was this coincidence?

I stopped a case of congenital epilepsy for five weeks once while I was holding a meeting in a town, and the person treated never knew what stopped them. It never had occurred before so long in the history of the person's life. Was it coincidence? But now to the theory. I can do no better here than to quote the propositions of Mr. Hudson, whose pupil I am, and whose hypothesis I believe. I think he has established the following propositions, at least provisionally:—

1. There is inherent in man, a power which enables him to communicate his thoughts to others, independently of objective means of communication.

2. A state of perfect passivity on the part of the percipient is the most favorable condition for the reception of telepathic impressions or communications.

3. There is nothing to differentiate natural sleep from induced sleep.

4. The subjective mind is amenable to control by suggestion during natural sleep just the same as it is during induced sleep.

5. The condition of natural sleep, being the most perfect passive condition attainable, is the best condition

for the reception of telepathic impressions by the subjective mind.

6. The most perfect condition for the conveyance of telepathic impressions is that of natural sleep.

7. The subjective mind of the agent can be compelled to communicate telepathic impressions to a sleeping percipient by strongly willing it to do so just previous to going to sleep. The chain of reasoning embraced in the foregoing propositions seems to be perfect; and it is thought that sufficient facts have been adduced to sustain each proposition which is not self evident, or confirmed with the common experience of mankind. The conclusion is irresistible that **the best possible condition for the conveyance of therapeutic suggestions from the healer to the patient is attained when both are in a state of natural sleep; and that such suggestion can be so communicated by an effort of will on the part of the healer just before going to sleep.**" I will not go into detail here, with the many experiments of myself or others; suffice it to say that Dr. Hudson says that he with one or two others never made a single failure in over one hundred cases.

Little need be said regarding the mode of operation as it is apparent from what has been said that the method is as simple as it is effective. All that is required on the part of the operator is that he shall be possessed of an earnest desire to cure his patient; that he shall concentrate his mind, just before going to sleep, upon the work in hand, and direct his subjective mind to occupy itself during the night in conveying therapeutic suggestions to the patient. To that end the operator must accustom himself to the assumption that his subjective mind is a distinct entity; that it must be treated as such, and guided and directed in the work to be done. The work is possibly more effective if the operator knows the character of the desease with which the patient is afflicted, as he would then be able to give his directions more specifically. But much may be left to instinct, of which the

subjective mind is the source. It seems reasonable to suppose however, that if that instinct is educated by objective training it will be all the better. Be this as it may, the fact remains that all men possess the power to alleviate human suffering, to a greater or less degree, by this method. There is a practical and immediate reward accompanying every effort to heal the sick by the method herein indicated. It consists in this, that in every earnest effort to convey therapeutic suggestion or impressions to a patient during sleep is inevitably followed by a dreamless sleep on the part of the healer. It would seem that the subjective mind, following the command or suggestion of the healer, occupies itself with the work it is directed to do, to the exclusion of all else; and hence the physical environments of the sleeper fails to produce peripheral impressions strong enough to cause the dreams which ordinarily result from such impressions. I believe it possible to convey our thoughts to another at a distance, also in the waking state, if the necessary conditions can be obtained. I will here insert a letter of Dr. Pitzer's of St. Louis on "Healing at a Distance," and which was published in the Suggester and Thinker, a monthly journal edited by Robt. Sheerin of Cleveland, Ohio. Dr. Pitzer is an honest, conscientious christian gentleman, and his cures have been many and marvelous, and we can do no better than to close this lesson with his letter which is as follows:

"Distant healing is a success. It may be practiced by purely mental processes, while the healer is wide awake, and the patient either awake or asleep, preferably while he is asleep; and the distance is no hindrance to success in any case.

The most successful and available method of distant healing, and the one we advocate most, is a combination of written suggestions and mental efforts, the treatment being carried on while patient and healer are in a nor-

mal, waking state, and they may be thousands of miles apart. Distant healing is no theory with me, for I have demonstrated its truth in actual practice. People who doubt or deny that diseases can be cured and habits corrected by suggestion and mental efforts at a distance, are simply ignorant of the laws that control their bodies, and there are many people of this class. They are not to be blamed, for they have not made a special study of this subject; or if they have, they have not been able, from some cause, to comprehend it. We find them in every walk of life; not only among the common people, but in all professions; especially do we find them in the medical profession. In fact, the majority of physicians dispute the assertion at once, when we say that we relieve or cure disease by suggestion alone, in any case, either by present or distant treatment. But the evidence upon which the common and professional people predicate their arguments against the different methods of suggestive treatment are all negative. They have seen it fail; or they have tried it themselves and failed. And what does this signify? Failures, and men and women who fail, do not count for anything against successes and against men and women who actually succeed. Negative evidence is worthless by the side of positive knowledge. I say I know suggestion cures, because I have successfully used it in hundreds of cases, and have wrought cures by suggestion alone, where other popular means, including medicines, had totally failed. If another man fails to do these things under similar conditions, it does not prove my methods to be worthless nor do away with my success; it only shows that he is not up to the business of curing in this way, that's all.

I will here detail the treatment of a case of verbal suggestion, where I had the patient before me, in my office, every day. I will then show the patient how I should have treated the same patient at a distance by written suggestions and mental efforts. By comparing present and

absent treatment in this way, the reader may be able to more readily comprehend the principles upon which distant treatment is successfully practiced.

On May 23rd. 1898, Mr. B. age 47, was sent to me for treatment by one of my friends, and he gave me, in substance, the following history:

"I was taken sick last March, a year ago. I have not been able to go to business or do any work since I was taken sick, and I am getting no better. I have had the advice of six as good physicians as I could find in this city (St. Louis). Some of them treated me for a month or so, and when I would get no relief I would try another; one of them treated me six months, but all without any permanent benefit. I am greatly disheartened, and I very reluctantly apply to you for treatment, for I was scarcely able to get here. I suffer terribly from neuralgia, or rheumatism in the back of my head, and in my neck and shoulders also. I am frequently taken with weak spells, almost faint, and have to lie down. I am very short of breath all the time, especially when I exert myself a little. My face, hands, feet, legs and abdomen are greatly swollen or puffed up, which you can readily see, and the doctors tell me I have the dropsy. I have had several bad spells of nosebleed; nothing will completely stop it; it continues to bleed for two or three days, till I get so weak that I can sit up no longer, then it gradually ceases. I live in constant fear of these spells of nosebleed, for they depress me so, and I am afraid they may, sometime, bleed me to death. They keep me looking very pale all the time, no color of blood in my face. I have taken quarts of medicine, but seemingly, all to no purpose. Now, I should like to know what you think you can do for me.

I examined Mr. B. very carefully, and my following speech to him reveals his true condition at that time, shows the reader how I approached him, and how I managed the case by verbal suggestion in my office.

"Mr. B., you are suffering from a complication of neuralgia and rheumatism, and weakness of the heart; you have no organic disease of the heart; it is only weak, and all the blood vessels in your body are weak and relaxed, as well as your heart and your dropsy and nosebleed are owing to this weak condition of your heart and the vessels that circulate your blood. The walls of the blood vessels are weak and relaxed that the watery element of your blood settles in the tissues all over the body, and this is called dropsy. When you have nosebleed, and the blood itself strains through the walls of the vessels, they are so very weak and relaxed.

"Mr. B., I know exactly what is the matter with you, and I can cure you too. You have the latent forces within your body, when properly called out, to restore you to perfect health. I can, by suggestion, at once engage the life forces within you, to improve the nutrition of your heart, and invigorate it, and strengthen all the blood vessels leading to and from it. As the heart grows stronger and the walls of the blood vessels improve in tonicity and become impervious, no more water can escape or get out of the blood and settle in the flesh, all dropsical effusion will be arrested and your nose will not bleed any more. All of the water now in the flesh of your face, hands, body and etc., will be carried away by absorption. This will relieve you of your dropsical condition, prevent the oppressed feelings and weak spells from which you have suffered, and the fresh natural color will return to your face, your neuralgia and rheumatism will go away, and you will be well from head to foot.

This plain speech interested Mr. B. very much, and I had his entire attention. He was already inspired with hope, and thought that he could plainly see that there was some help for him. I then explained to him how we could engage the silent forces in his body to cure him by suggestion; how his subjective mind had absolute control over all the function of the body; how we could relieve

his pains, invigorate his heart, remove the water from the flesh of his body, prevent his nose from bleeding any more, and he was ready, ever eager, to take the treatment, and I immediately commenced with him in the following manner.

"Mr. B., I see that you realize that you are commencing a method of treatment that will immediately help you and finally cure you, and it is so. Now, I want you to assume that you are going to lapse into an easy condition of quiet sleep. As you sit in the chair; please lock your hands; relax yourself as well as you can; and as I hold my hand in front of; and a little above your eyes; please direct your gaze at the end of my fingers; let nothing divert your attention; but look steadily and listen to me while I talk. As you fix your gaze and steadily look at the ends of my fingers; you will very soon observe a quiet, easy feeling coming over you. Your head feels easy; your arms and hands feel heavy; and a quiet; sleepy feeling comes all over your body. You are feeling very sleepy. Your eyelids are getting very heavy; very heavy; and you can hardly keep your eyes open any longer. Sleep is coming. Your eyelids are heavy; heavy; closing; closing; closing; sleepy; sleepy; sleepy; your eyes are closed; closed; closed; and you are sound asleep; sound asleep from head to foot.

"You are now sound asleep; and every function of your body is coming into harmony, one with another. Your nervous system is perfectly quiet; your heart beating regularly and strong; respiration free and easy; and you are feeling perfectly comfortable and quiet. Your head, neck and shoulders now feel perfectly easy; your heart is beating stronger; the blood vessels are contracting and becoming impervious to the escape of water or blood; the water in your face; hands and legs is all going away; going away; and you are already breathing free and easy; feeling easy quiet and comfortable from head to foot; and from this day you will be entirely free

from fear of nosebleed; for your nose will not bleed any more; for the blood vessels are getting strong and impervious ; and, absolutely; your nose can not bleed any more. Your nose will not bleed any more; it cannot bleed any more. You are sleeping well; eating well; digesting well; heart beating stronger every day; water leaving your face; hands and legs; and you are rapidly improving in every way. Now when you wake up you will feel better than you have felt for a long time. Your neck, head and shoulders will feel easy and comfortable; and your heart will beat regularly and strong; you will breathe easy and deep; absolutely have no more nosebleed; feel better in every way; cheerful; hopeful; and happy. You will grow stronger every day; and, finally you will be well from head to foot. When I count five you may open your eyes and wake up. One, two, three, four, five. Open your eyes and wake up."

I repeated in substance the above formula several times to Mr. B., and he waked up feeling refreshed and invigorated, and went away very much encouraged. He returned every day for awhile, and, after putting him to sleep, I repeated about the same lecture to him, only I made the suggestions a little stronger—more positive—as he improved. For example, I would say to him: "Your head, neck, and shoulders feel perfectly well. Your heart is beating stronger every day; and the water in your face, hands and legs is all gone. Your nose bleeds no more. Your nose will not, cannot bleed any more and you are getting stronger every day. You eat well, sleep well, look well and are rapidly gaining in health and strength of body and mind, and will soon be well from head to foot."

He always went away feeling cheerful and hopeful, better in every way. He actually improved from the very first day of the treatment, never had another nosebleed, and in five weeks from the day he commenced the treatment with me, he went to work and he has not

missed a single day from the work since he commenced. He eats well, sleeps well, does his work well, and walks up hill, nearly a mile, every evening on his return from work, and will soon be as well and strong as ever in his life. This a clear and important case in office practice, where suggestion cured the patient, for Mr. B. has not taken a grain of any kind of medicine since he commenced treatment with me.

Now for the method of treating the above case at a distance. Well, let us suppose this patient to be a thousand miles distant from me. He writes me a letter containing the same description of his ailments above given. I reply to him and make the same statement to him in writing that I made to him here in my office, where I commenced by saying: "Mr. B., you are suffering from a complication of neuralgia and rheumatism," etc. Following this, I explain to him how I can by suggestion, engage the silent forces within him to bring into harmony all the functions of his body, invigorate his heart, remove the water from his tissues, relieve his pains, prevent nosebleed, etc.

Instead of asking him to relax himself and go to sleep, as I do in office treatment, I simply request him to retire to some quiet place in the house at a certain hour each day. I agree with him to do the same thing—repair to a quiet place, take a recumbent posture and close my eyes. I request him to remain in a quiet condition with me for five minutes; to keep his thoughts upon me, and I will think of him, and in five minutes we will be en rapport with each other. I now ask him to repeat with me the duplicate suggestions which I furnish him, and we repeat these suggestions in concert, exactly as I gave them to him here in my office, where I commenced by saying: "Every function of your body is coming into harmony with one another." We repeat these suggestions in harmony, over and over, for fifteen minutes, finishing by repeating the last suggestions, "Now when you wake up

you will feel better," etc., but instead of the words "wake up," I have it read,"When I get up I will feel better," etc.

When the patient can do so, I have him memorize the duplicate suggestions, and repeat them with his eyes closed; but if he cannot do this, I have him open his eyes and read them, after he has had his eyes closed for five minutes. If, from any cause, the patient cannot read the suggestions I furnish him, then I let him have some friend read them to him while he is in a recumbent posture and eyes closed. The results are the same, if the work is properly done, and in the right spirit.

In a special address that I prepare and send to all of my distant patients, I fully explain the influence of suggestion, friendly suggestions, adverse suggestions, auto-suggestion, etc., and I furnish every patient with one of my books, "Suggestion," without expense.

Now, think of it, a patient a thousand miles distant, in a recumbent posture, eyes closed, suffering from some disease that all ordinary means have failed to cure. He is earnestly engaged with me in a persistant effort for relief and cure. As he lies upon the couch with his eyes closed and mind fixed upon me, he realizes that I am at that very moment, in the same posture, earnestly engaged in his behalf; that I am with him in thought and soul and he sensibly feels my presence. Some of these patients express wonder at the strange feelings of gladness, relief and strength that comes over them while taking these treatments. While it is true that some patients are more successfully treated by present, verbal suggestion, it is an absolute fact that others enjoy more relief from distant treatment; they seem to feel and realize that there is more soul in it.

There is a certain class of patients that I can treat very successfully at a distance. They write me in detail and tell me all about their own condition. I write them

fully in reply, and tell them their cases so plainly that they feel and realize that I know more about them and their ailments than they themselves ever dreamed of; and so I do. I know that I can cure them, and tell them so. And, as above stated, I request them to fix their mind upon me as their helper, and to assume that I am, at the very moment agreed upon, with them in heart and soul, earnestly engaged in projecting healthful thoughts to their subjective minds, which is literally true; this places us en rapport with each other, and they realize that our souls are really in communion for a common purpose, which promptly brings all the functions of their bodies into perfect harmony, and restores them to natural conditions of health. This method of treatment faithfully carried out with me by patients who are earnest, trustful and presevering, will and does succeed in producing marvelous cures.

People who cannot comprehend the practice of distant healing and who do not know how to project thoughts in an effective manner, may assail our methods, call them illegitimate, accuse us of deception, declare that we cannot transmit thoughts, and exhort us to cling to the lone practice of verbal suggestion, and to give up distant healing as a part of our business; but what does this all signify? what do we care for this? Why, when I started to St. Louis, twenty-five years ago, to make it my future home for the practice of medicine, one of my best friends told me that I could not succeed in that great city. In very polite language, I told him that he was not telling the truth—that I knew better; that I was just as well prepared to practice medicine in St. Louis as hundreds of others that were doing well there, and that what other men had done I could do also, and that I had determined to go, and that I should make a success of it too. Time has settled that dispute, and it will not take nearly as long to forever hide in oblivion the adverse opinions

held and advocated by men and women who dispute the honesty and effectiveness of our methods of distant healing, for a demonstrated truth to-day will be a truth to-morrow and forever, and truth will prevail against all opposition and ignorance.

If we listen to and heed all the adverse suggestions coming to us from ignorant sources, we can never succeed in anything. We declare that we can and do cure diseases at a distance, and we teach our students to do the same thing; but people who have more confidence in proprietary medicine shops than they have in suggestion, should not attempt to learn this practice until they have changed their minds, for it requires confidence and sincerity to lift people from the negative conditions of sin, disease, degradation, and despair.

No matter what people may say about it, or what opinions they may entertain, there is no gainsaying the reality of cures that are made at a distance. We make them and we cure diseases in this and by other suggestive methods, that have baffled the skill of the best physicians in the land. Suggestion is a wonderful power; and I repeat it, where patients have sufficient confidence to commence and earestly persue the treatment with me to the end, I can bring him en rapport with me, and can relieve them of any disease, by suggestion, if a cure be within the bounds of possibility; and I can cure a large per cent of patients by suggestion and mental effort at a distance."

CHAPTER XII.

PSYCHOLOGY IN RELIGION.

Its Use and Abuse

Its Use.

While the Bible is not a treatise on psychology nor any other science, yet it cannot be fully understood nor duly appreciated by one who is totally ignorant of the functions of the human mind. Some few are fortunate enough to have an intuitive insight into human nature, which, with a thorough knowledge of the Bible, makes the application easy. The successful preacher is, and must of necessity be, a psychologist; not that he shall have waded through all of the socalled philosophy of the mind, but that he has either by nature or acquired knowledge of how to make the connection between the word of God and that faculty in man whose function is to weigh evidence. The gospel is God's power unto salvation **only** when men have been brought to such a state of belief, (thinking) as will result in a change of doing. Many preachers are splendid students of the Word and preach it fully, who seldom have a convert. The fault then, is not in the gospel, but in the manner of its presentation. It was in the wisdom of God that the world should be saved by the foolishness of preaching. The preacher who is cold, mechanical, matter-of-fact, I care not how logical,

yea, scriptural, will never turn the world upside down, by converting multitudes to the Lord. The most useful and powerful agencies in the universe are the ones mostly counterfeited, and, when turned in the wrong direction, are capable of accomplishing the most harm. Such is an ignorant and improper use of psychology. Psychology belongs to the exact sciences, though, perhaps, not yet old enough to take its place in the catalogue of sciences. It is demanding more attention at this time than at any previous time in the world's history. This is right. Physical science seems to have about reached its zenith. Metaphysics is demanding, and will continue to demand the attention of the world, until its potency and power are recognized both in matter and morals. That we may get at a sane, sensible and scientific application of it in religion, as well as in physical healing, is the purpose of this article. I shall, therefore, not attempt to confuse the mind of the masses who will read this book, with technical terms and scientific phrases. While this particular chapter is primarily intended for the preacher, yet, it will be read by thousands of laymen whose only acquaintence with psychic lore is this book.

Where do the Bible and psychology meet together and science and religion kiss each other? I answer, in hundreds of places, only a few of which are necessary for my purpose here. Have you ever tried to analyze and define I Thess., 5-23, "and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ." Can you distinguish soul and spirit? Here is a statement that man is a trinity, and the apostle uses three Greek words to express the fact. For body, **sooma**, for soul, **psyche**, and for spirit, **pneuma**. This would indicate that man is possessed of a dual mental organization. This is in perfect accord with the Ancient, Medieval and Modern philosophers. If soul and spirit are separate and distinct entities, as we be-

lieve, which is capable of an endless existance? It is the latter. It is the **pneuma,** spirit, that came from God and must return to Him when the body returns to its kindred elements. The spirit is what Paul is pleased to call the "inner man", and as we believe, a perfect counterpart of the physical body. While resident in the body it has certain physical functions to perform relative to the body, which, when interferred with to such an extent that it cannot eliminate, takes its exit, and we call it death. It is to be pitied that the revisors have not made these distinctions in their translations of the Bible and forever put an end to the confusion caused by an interchangeable use of these entities. Much improvement has been made by their change, in many places, of heart, to mind. The custom among the Jews to take some organ of the body to illustrate certain mental or psychological conditions caused the physical fleshly organ which is the seat of the physical life to be used where our English word mind will convey the same idea, providing we consider the duality of the mind as heretofore stated. And right here let me say, that without that distinction the word heart cannot be used with any sense of propriety or meaning. The word heart, is used about 700 times in the Bible and in many different senses. That heart that must be pure to see God is the same heart that we make pure and new by "turning from our iniquities that they be not our ruin." That heart includes both soul and spirit, or objective and subjective minds and it cannot be understood in any other light. And now the reason, for I am of the firm conviction, that if we understand the mind better, the Bible will have a new and fuller beauty, many of its dark sayings will become clear and our lives will be more fully attuned to that of the Infinite. For the sake of brevity in this article, we shall not consume much space in a further attempt to prove the duality of the human mind. There are a few writers of the socalled

"New Thought" literature, who, in their attempt to appear original, take the position that we have only one mind operating on different planes. But in all my research covering hundreds of volumes of psychic lore I have found no Bible students or Christians who take that position. As we have always in our investigation refused to consider any theory or hypothesis that will not harmonize all the scriptures bearing on the subject, so in this case, we will stay with the great apostle Paul and affirm that mentally man is a duality. For convenience, and as before indicated, we will call the soul the objective mind, and the spirit the subjective mind, which is the Hudsonian hypothesis. The objective takes cognizance of objective things through the media of the five physical senses and controls voluntary motion. It reasons by all processes, while the subjective mind perceives by intuition, is the seat of the emotions, reasons only by deduction, controls involuntary motion and is constantly amenable to control by the power of suggestion. For further explanation of the functions of both minds the reader is referred to Chapter II. Such, in brief, are the functions of that most important and intelligent entity, the spirit of man, capable of an existance independent of the body. If the reason can keep in mind these few normal functions of the subjective mind in his further perusal of this subject, he will I am sure, see clearly my application and the relation of psychology in religion. President Ashley S. Johnson, in his splendid book, "The Holy Spirit and the Human Mind," says (I quote from memory) "Any theory concerning the Holy Spirit in conversion, which does not take into consideration the human mind, is unscriptural." This could not be otherwise and leave man a free moral agent capable of exercising his own volition. Otherwise he would be a mere automation, unlike a being made in the image of his Maker, with attributes and faculties

differentiating him from the lower animal, which is incapable of receiving a suggestion concerning a future life. No other animal but man is amenable to moral or spiritual law. Physically and morally man is the most complex in his constitution of all of God's creatures. His ability to perceive, reason and weigh evidence; and his constant amenability to suggestion, proves him the superior of his Maker's handiwork. A very much used though none the less true phrase that "thoughts are things and suggestion rules the world," will apply in religion with as great a degree of import, and perhaps more, than in any other realm. All we know, all we are and all we hope to be, is the direct result of suggestion. In the great debate between Robert Owen and Alexander Campbell on the Evidences of Christianity as against scepticism Mr. Owen took the position that the religion of Jesus Christ was but the off-spring and figment of the disordered brain of a few Galilean peasants. Mr. Campbell denied this and agreed that if his opponent could conceive of any new thing which had not been **revealed,** such as a third eternal state or a sixth physical sense, he would surrender the whole question. In other words, man is incapable of perceiving a thing which has not in some manner been suggested. At the risk of repetition we will here state our definition of suggestion. **Suggestion is such a presentation of thoughts or ideas to the mind, as will result in a mental, moral or physical change.** Now for its application in religion. Let us notice first the necessary conditions under which the mind of man is changed on any subject, be it politics, business or religion. His **attention** must first be called to the matter under consideration. Then the proposition must be presented which is none other than suggestion. A **desire** for the thing suggested must be had, or formed, before any hope of success can be expected. **Expectation** must also be created, if not already present. Thus we see that these three absolute prerequisites must obtain before me can

hope for a successful and intelligent acceptance of any suggestion. Since the conversion of a sinner to a saint, relates to both heart and life, mind and body, there must of necessity be a synchronous action of objective and subjective minds. Remember that the subjective mind or spirit of man accepts without doubt or hesitation every suggestion made to it only, when not prohibited or prevented by the objective mind; hence the importance of first gaining the consent of the objective mind, which, when conceived, passes on down by auto-suggestion to the subjective mind the suggestion accepted, where it is sure to be received, providing, it does not conflict with the moral convictions of the person, which have been established on a whole life of objective belief and practice. Now, with the above process in our minds, let us apply it to the occasion of the first converts to Christianity on Pentacost. A great multitude of Jews had gathered at Jerusalem, it was a religious occasion that had called them there. They **looked** for a **Messiah,** they were **expecting a deliverer.** Desire to be freed from bondage and saved from sin was pregnant. On the other hand many who had heard of and seen Jesus did not believe him to be the promised one. Their objective minds were not satisfied with their then present knowledge. They must have evidence, the testimony must be convincing, they demanded facts, which, when presented to their objective minds, which alone could reason by the inductive method, they could classify and thus determine their course of action. We are told that "the Lord opened Lydia's heart." Here we find how it was accomplished. Jesus had given Peter the keys with which to open these closed hearts. The key holes to the heart are the five physical senses, especially the auditory and optic nerves. The conditions were favorable, the people were present and the preacher was prepared. Note the process, the preaching and the results as compared with modern times. When the Holy Spirit had

confounded and amazed the multitude of devout Jews through these Galileans speaking to every man in his own tongue, while others mocking said "They are filled with new wine," Peter's times had now come to use the keys given to him by the Savior, to unlock their darkened minds. He "lifted up his voice;" he did not talk in monosyables so that the people could not hear him "on the back seats," nor jumble his words so that those at the front could not understand. He addressed his message to the people present, "Ye man of Judea and all ye that dwell at Jerusalem." He was after results. He wasted no time by the "absent treatment" system on the antedeluvians or gentile heathen a thousand years and miles away. He was so personal in that he named their abiding place. Hear that uplifted voice. "Be this known unto you," "and **give ear unto my words.**" Peter may have not known much about psychology, but the Holy Spirit who was using him for a mouthpiece knew the paramount importance of **attention.** No man can hope to accomplish much by his teaching or preaching who fails not only to get the listening ear but the attentive mind. "He that hath ears to hear let him hear," said Jesus, and the writer to the Hebrews adds, "Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them." The subjective mind, "spirit" or "inner man" as Paul calls it, has five attributes, faculties or senses, corresponding to the five physical senses, and each dependent upon its predecessor for material with which to operate, namely, Perception, Reflection, Memory, Reason and Judgment. Since it is, and should be, the latter two of these faculties, reached in conversion, let us note the process of convincing reason and satisfying judgment with the evidence that relates to the love of God and the Sonship of Jesus. Let us begin by asking the judgment, "where did you get your authority that Jesus is the Son

of God?" It replies "I got it from reason." Reason, where did you receive your information concerning the fall of man and his redemption through Jesus of Nazareth? "I got it from memory." We now appeal to memory and its answer is "I got it from reflection." We have now reached the top and last of these internal attributes, and await its answer. What will it say? Where did it receive its information? Here is where the trouble begins in the religious world. Here is where the Holy Spirit is called upon to do what God ordained man with an inspired message to do. Here is where the direct and abstract theories begin that so confuse the human mind, darken counsel, makes the Holy Spirit the author of confusion, drive men into infidelity, divide the people of God and make worse than lunatics of men. Perception, where did you get all this testimony and information which you have passed down to reflection and thus on convincing judgment that there is a God and that Jesus is His Son and the Savior of men? "I received it through hearing." I wish this answer here of perception could be written in the sky in letters set with stars so that all who run might read. If it could only be burned on the fleshly tablets of every preacher's heart throughout Christendom it would eliminate much that is nonsense and bring the millenium a century nearer. **Not from feeling,** or some state of ecstacy or elation, not from being psychologized by an appeal to the emotions, but from **hearing.** This is in exact accord with how faith is obtained. "For with the **heart** (both minds) man **believeth** unto righteousness." So then, **faith** cometh by **hearing** and hearing of the word of God." "This peoples heart is waxed gross, their eyes they have closed and their ears they have stopped, lest they see with their eyes and hear with their ears, understand with their hearts (minds) and be converted and I should heal them." This process, and this only, will harmonize

every scripture in the Book on the subject. God gives the sinner the attributes and through the eye and ear the channel by which they can be reached in a sane, sensible and intelligent manner. He gives the preacher a voice, an inspired message on his heart with a **desire** to make it known, and he is commanded to go into all the world and preach it. "When the world in its wisdom knew not God, it pleased God by the foolishness of preaching to save them which believe." "It shall come to pass that whosoever shall call upon the name of the Lord shall be saved; how shall they call upon Him of whom they have not believed, and how shall they believe on Him of whom they have not heard, and how shall they hear without a preacher." Peter had a voice which he lifted up and a message to the world, but it must be heard. With attention now, eyes and ears open, he proceeds to clear away the charge of drunkenness, by showing that it was too early in the morning, after which he affirms that it was what their own prophet had promised, the outpouring of the Spirit of God. He then proceeds to introduce "Jesus of Nazareth." Notice the tact here. He did not call him Christ nor Lord, they were not ready for that yet. He first mentioned the things which "you yourselves also know," how that Jesus had been confirmed of God among them by signs and wonders and mighty deeds, and that they had with wicked hands crucified and slain Him. This needed no proof, but his next proposition that God had raised him from the dead they did not believe, hence his appeal to their King David. To convince them of this fact was Peter's purpose, and how well he succeeded the results show. "They were cut to the heart." The key had penetrated through the objective hearing, had been received by subjective perception and passed on down to reason and judgment. There was but one conclusion if these were facts which Peter had presented, and that was, that they were sinners and needed a Savior. They had transgressed the law of God

in an overt act as every sinner has, and when they cried out "men and brethren what shall we do," they were told "to repent and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." The exhortation which Peter delivered is not furnished to us, but it followed a "doctrinal sermon" which about 3,000 "gladly received" and were baptized, and the Lord added to the church daily such as were being saved. They did not have to repair to the "inquiry room" to find out what to do only to be confused, nor did they signify the "church of their choice" by signing a card. Peter held up Christ as a savior to those who would save themselves by obeying his commands. They were turned to the Lord as is evidenced by their obedience and steadfastness in the apostles teaching, in the fellowship, in the breaking of bread and in prayers. There can arise no wrong deductions from this kind of preaching and the permanancy of the converts show, that they were not simply psychologized by an appeal to their sensibilities with harrowing deathbed tales of man's invention. There people's emotions had been touched by Peter's exhortation when he evidently depicted the life of the "man of sorrows" and his tragic death and matchless love, but their reason had first been convinced and their judgment satisfied by the unimpeachable proof of Christ's Lordship. An appeal to the emotions first may move a man to action, but unless his intellect has been reached and his judgment convinced, no amount of emotional insanity can hold him like one committed to a principle. A member of the Roman Catholic church, or the Seventh Day Advent church, or the Mormon church, cannot be turned by all the psychologizers in the universe; no, nor will a divided christendom ever be brought into that unity for which the Savior prayed until the fact that division is a sin is pressed home to the hearts of honest men. Let one who has been blinded by tradition or early teaching, who has never

enjoyed the full blessings of the gospel in a personal committal to principle, see the light, understand the truth and he becomes the strongest advocates of it. He becomes happier now and his joy remains, because he has a **reason** which he can give "with meekness and fear to every man that asketh." His feet are firmly planted on the rock.

Its Abuse.

O, religion, what hast thou not suffered at the hands of thy friends? Ignorance is a synonym of evil. Well did the great apostle say, "The god of this world hath blinded the eyes of them who believe not, lest the glorious gospel of Christ should shine in unto them." The religious world needs special emphasis on Lord Bacon's value of a fact. While the writer has no doubts about the ultimate outcome and victory of the truth, he deplores the credulity which characterizes so great a portion of our race in matters of religion. It is not so strange in this competitive age that men in the commercial world will resort to "ways that are dark and tricks that are vain," but when men claim to regard God, who have accepted the greatest, grandest charge ever committed to mortals, that of teaching the great facts, commands and promises of the gospel, will, either ignorantly or otherwise, so pervert that gospel as to confuse the minds of men, we can fully appreciate the force of the Savior's saying, "Blind leaders of the blind." A thing becomes none the less harmful because its abuse is due to ignorance, notwithstanding that the more meritorious, most valuable and powerful agencies are the most likely to be counterfeited. There is a sane, sensible and legitimate use of psychology in conversion, without which few would ever be turned from darkness to light, and from the power of satan unto God. When a minister, either through ignorance or actuated by any

other motive, resorts to a psychological force, and is incapable of distinguishing between the Holy Spirit and the human spirit, he becomes a dangerous teacher and should himself be taught "the way of the Lord more perfectly." Some have accidentally discovered the mysterous key to which the human heart so easily responds, but they do not know its name and so mistake the instrument for the agent. Hence the Holy Spirit is called upon to do in some mysterous way, what God ordained the gospel to do. Jesus taught us that "the seed of the Kingdom was the **word** of God," and Paul says, "the gospel is God's power unto salvation to everyone that believeth." God will not do for man what man can do for himself, neither will the Holy Spirit do what he has promised to do, nor in any other way than the way he has revealed. An honest, intelligent man who regards law would not attempt to counterfeit money, neither will an honest, intelligent preacher of the gospel counterfeit the Holy Spirit by leading his auditors to depend upon some mysterous, miraculous, unseen impact, when he knows that **truth** is the only key to open their darkened minds. Christ not creed, truth not tradition, fact not fable should be the motto of every man who aspires to be "approved unto God, a workman that needeth not be ashamed" by his "rightly handling the word of truth." One hundred years ago at Old Cane Ridge in Bourbon County, Kentucky, a great camp meeting was held which thousands of people of various faiths attended. The preachers were good men, they were honest, spiritual and withal in earnest. They wanted power. They prayed for power, they expected power and the power came. Hundreds went into "trances," many had the "jerks," others the "holy laugh." Such wonderful phenomena was never before, has not been since, nor never will be manifested again on this planet amongst so many intelligent people. Editors came from long distances to observe and write it up, and they could not resist the power and went into trances. Sceptics and infidels came to scoff and were seized with the jerks. The meeting was adjourned for want of "food and water." These phe-

nomena on a much smaller scale have been manifested and witnessed in various places and times from then until now. But where does it succeed the best? Upon and among the more ignorant and psychologically susceptable. Much of it can yet be seen in the "Black Belt" of the South among the superstitious and ignorant negroes, and anywhere among the same class of whites. You are now ready to ask what was the power, was it spirit power? I answer, it most certainly was, but it was no more the Holy Spirit than it was the spirit of Herod. It was their own spirits. The reason these things do not occur now among the more intelligent is, it lacks the scriptural and scientific value of a fact. At this time there is, in a little town in Southern Missouri, a band of fanatics called "Holy Rollers," who have been all summer conducting services in a tent. They claim that God speaks to them directly and that the Holy Spirit baptizes them with power to speak with tongues and heal the sick. I heard a woman pray in the "unknown tongue," and at the risk of appearing sacriligious, I will say that I do not believe the Lord understood the "tongue" any more than the rest of us. The fact that they may be ever so earnest, zealous and honest, does not preclude another fact, that they are ignorant of the word of God. It is an extreme case of the abuse of psychology, when religion runs riot and where the Holy Spirit of God is getting the credit of making monkeys out of men. It is in the larger and more intelligent field of modern evangelism that I desire to call your attention briefly. Twenty years spent in evangelism and as many in psychic research has given me an opportunity to observe a great many of the uses and abuses of psychology in religion and I have never knowingly been guilty of taking the advantage of the ignorance of people by an improper application of this science. When we consider the extremely small proportion of real active additions to the churches, in proportion to the **reported** converts of many evangelists, it is appalling. That thousands of souls are lost to God and members lost to the churches annually, lies not so much in padded reports as in the confounding

conviction with conversion. The temptation to get additions regardless of permanent results is so great, that the average evangelist cannot or will not resist it, and instead of appealing to the intellect and convincing the judgment of the sublime principles of the gospel, he takes the shortest cut and works upon the emotions. Not one in a hundred of the average modern converts can give a scriptural answer why he is what he is. Notice the subject matter of the "sermons" of the average evangelist. No exposition of scripture unless it be of an historical character, no harmonizing of present practices with ancient inspired teaching, no "cutting to the heart," no "teaching them to observe whatever I have commanded you." But a disconnected, conglomerate mixture of mother, home and heaven stories, illustrations that are not pertinent, and oftentimes in language that would bring a blush of shame to the average street gamin. Sin is often denounced in the very strongest terms and the sinner made to quake with fear, a desire is created to flee the wrath to come, but in vain does he wait for a divine answer to "Lord what will thou have me to do?" Instead of turning them from darkness to light and from the power of satan unto God, they are left in a state of conviction and confusion as to where to find the Lord of light and glory. Very few of such ever commit themselves to God by obedience to his commands and take membership with His church, while the few who do, unless their pastor is wise and feeds them on the "sincere milk of the word," are not able to give a reason of the "hope they have within them," and soon drift away. While we boast of our facilities and advantages of Bible study, the great mass of humanity do not even read the text and much less give it serious thought. Ignorant and gullible to the last degree, they become the susceptible dupes of every wind of doctrine and mysterous psychic influence. It is not necessary to affirm that the evangelist is dishonest, or that he even wantonly deceives the people. He may be ever so sincere and actuated by the noblest of motives, but he is nevertheless, a "blind leader of the blind" when he does

not for any reason lead his converts into the Kingdom with their feet firmly planted on the Rock of Ages. As the intellectual process is reversed, so are the motives which they present to impel men to action. The promise of this life and that which is to come should always be the first and supreme motive, then followed by the retribution the gospel threatens as a last resort. A person moved by the wrong motive, may, by conducive influences and favorable environments learn to love, live and obey to the end, but with many when the personality of the preacher and the enthusiasm of the occasion are gone find that the atmosphere is permeated with defiance to law, indifference to religion and that heaven is a great ways off and that the motive that actuated them to action is not strong enough to hold them. If the reports of many of our great meetings could be withheld for only one year, instead of at the closing hours of a sensational, emotional and enthusiastic occasion, the reputation and glory of the evangelist would fade away like the trailing glory of a fallen star. Religion is right doing and results from right thinking, and, since the thinking is largely due to the leaders of thought, how important that we present facts and not fiction, truth and not tradition, faith and not feeling, the gospel and not gossip, Christ and not creed, that their "faith should not stand in the wisdom of men, but in the power of God." O, the matchless power in the human voice, reinforced by a magnetic personalty and perfect physique. Almost divine and given to bring glory and honor to his maker and chosen to be the mouthpiece of God in speaking to the sons of men. What a privilege and yet what a responsibility. The groaning millions of God's creation are craving for the life more abundant, they await with breathless silence the answer to the yearning of their hearts, "What shall the answer be?" Let us all "speak as the oracles of God speak," "shunning not to declare the whole councel of God," and right thoughts will ensue. We will then be of the same mind, speak the same thing, joined together in the same judgment, with one Lord, one faith and one baptism. One God who is above all, through all and in us all.

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